WH.

¶ The Caſtle, or picture of pollicy

ſhewing forth moſt liuely, the face, body and partes of a commonwealth, the duety *quality, profeſſion of a perfect and abſolute* Souldiar, the martiall feates encounters and ſkirmiſhes lately done by our Engliſh nation, vnder the conduct of the moſt noble and famous Gentleman M. Iohn Noris Generall of the Army of the ſtates in Friſeland. The names of many worthy and famous Gentlemen which liue and haue this preſent yeare. 1580. ended theyr liues in that Land mo t honorably.

Handled in manner of a Dialogue betwixt Gefferay Gate, and William Blandy, Souldiars.

Faber eſt quiſque fortunæ ſuæ.

¶ *Anno 1581.*

¶ AT LONDON
Printed by Iohn Daye, dwelling *ouer Alderſgate.*

WH. b. 669.

TO THE NOBLE, AND vertuous Gentleman M. Philipp SIDNEY.

WILLIAM BLANDY
Wiſheth to his happy increaſe of knowledge,
the hoped and looked for fulneſſe
of wiſedome.

RIght Noble Sir (for what *letteth me to yelde you that title, ſith your owne actions that I touch not herein your blood and Parentage whereof you are deſcended, may challenge as your eſpeciall and proper right, the ſame) in my wandringes I found in an olde monument this written:* I geue that, I haue not. *Which Paradox or Riddle cauſed me to muſe, with an earneſt bent of my Imagination and iudgement, to the ſearch and reſolution, of ſo intricate and difficult a poſitiõ. Laboring a long time (as in a labarinth) in the diuerſity of ſentences lõg ſithens taught, deliuered, and receiued, I called at length to minde the verſe of* Horrace.

Ego ſum inſtar Cotis, acutum
Quæ reddat ferrum, ramen expers ipſa ſecandi.

And ſo perſwading my ſelfe that it was ment of a whetſtone, I took ſhortly in hand to play the whetſtone my ſelfe: whetting and ſetting on edge (by this my ſlender and ſimple deuiſe) the blunt mindes of my countrymen, who are made able if they vſed wiſely and a right the be-

neſite

neſite of Nature, to cut moſt deeply into thoſe cauſes which concerne the honor of our Prince, ſecurity and ſafegarde of this commonwealth: moſt humbly praying you, who in my opinion is able & ſufficient to be both the whetſtone and the ſword, I meane both to doe your ſelfe, and to moue and perſwade other to all worthy & laudable actions, to take the tuition of theſe my well meant labours and ſtudy. The curteous & fauourable acceptatiō wherof, ſhall binde me euermore to be at your becke, & happely ſtirr vp other of more knowledge and deeper iudgement to the attempt of ſome greater good.

Deſirous, (if it be in him) any way to do you ſeruice.

WILLIAM BLANDY.

¶The copie of a letter sent by William Blandy, before the imprinting of his booke, to his assured and worshipfull good friend, *EDWARD MORRIS*, Captayne.

HANIBALL exiled *Carthage*, sought the supportance of *Antiochus* king of Ephesus. *Antiochus* embracing Chiualrye, would *Haniball* to be honored of all his people: as one whose worthye actes, and noble enterprises, filled at that tyme the world with fame and glorye. This king, whether he did therein respect his owne profite and wonted exercise, or pleasure and recreation of this valiant and famous warriour, brought him to heare *Phormio* reade, appoynted at that tyme to discourse of some high poynt, and difficult question of Philosophie. *Antiochus* and *Haniball* accompaned with many nobles, and braue courtiers of his nation, entred the place of audience: *Phormio* laboring then no lesse in the waightynes of his Argument, then a tall shipp richly and heauely laden, tossed in the middest of the Ocean. Whether the Maiestye of his king, the coũtenaunce of so great, & honorable a person as *Haniball* was, rushing in of so glittering and glorious a troupe, or a vaine conceite of poore prayse should moue in a deepe and approued Philosopher, such chaungeablenes or no: *Phormio* suddaynely declined from his intent and purpose, conuerting himselfe

ſelfe to the ſpeach of warres . After whoſe oration made and finiſhed, *Antiochus* demaunded of *Haniball* what he thought of *Phormio* . I haue heard (ſayd *Haniball*) many a Doter ſpeake , but a more dreamer then *Phormio* is , ſhall I neuer heare agayne . Which hiſtory my good Captayne , is a preſident to me, (ſith I write of the Martial affaires of our Countrymen) to ſtand in doubt , how this attempt of mine may be taken : for that there are emong our nation many *Haniballs* , but few of *Phormios* minde, & I, leaſt able of all other, to ſuſtayne on my part, the waight of this cõpariſon . My drift and deſier therefore is, it would pleaſe you to peruſe theſe papers , and eſpecially viewe that part, wherein is diſcloſed the propertye , nature , and qualitye, of a good, and perfect Souldiar. Your will, or nill, ſhall cauſe me to follow or forſake my purpoſe intended . My buſines , and being here in this land (as you know right well) is ſuch, that I haue no long tarying. Wherefore returne I moſt hartely pray you , as ſpeedely as you may an Aunſwere.

Fare you well.

Moſt ready and willing to pleaſure you.

William

Blandy.

¶Edward Morris to his louing friend, *William Blandy.*

IPHICRATES THE ATHENIAN Captayne, leading forth his Armye agaynſt the Perſians, cauſed them to ſtay, to behold the fighting of two Cockes. Which when they had fought a long tyme, deliuered to his Captaynes and Souldiars this manner of ſpeach. Behold ſayd Iphicrates, the fight of two ſeely foules, contending neither for wife, nor children, (ountrye, libertye, glorye, houſe good.., Church goodes, nor holy thinges, but for onely victory. Much more ought wee therefore (who are indued with a more excellent nature, and haue by the inſtinct thereof, no leſſe care of wife, and childiren, libertye, fame and victory, then of piety, and Religion of the Goddes) fight and puiſſantly ſtand agaynſt the force and furye of the Enemy. If the example of Cock fig.ting, yelded to this noble Athenian Captaine, an argument and reaſon, to prouoke and enkendle the mindes of his ſouldiars to prowes and valiantnes, who can iuſtly controlle your attempt in this diſcourſe of warres: albeit I graunt you are in reſpect of an old trayned Souldiar, but a very Cockerell. What I haue peruſed, my notes and penne detecteth. Your endeuors cannot be but commendable, deſart greater, if you were well employed. My good Blandy, in concluſion, ſo farr is it, that I may call yonr ſtudies into reprehenſion, that I could wiſhe other your Elders in Militarie diſcipline, diſpoſed as you are, and furniſhed with your ſkill and faculty.

Your aſſured, and good
friend *Edward Morris.*

Lodowick Flood.

Might man ascend to see the sunne, to vewe the starres in skye:
No doubt vnsweete the sight would be, might he not that discrye.
Thinges long desierd are sweete, thinges farre vnknowen are sought:
Thinges secret seekes themselues to shewe, as nature them hath taught.
Where learning vttereth witt at will, and will to councell yeldes: (shield.
There councell chargeth strength to stand, with sword, with speare and
Of no lesse prayse the penne in towne, then is the sword in field:
For to the penne, as to the sword, ech Commonwealth must yeld.
A Castle calde of Pollicye, a glasse, a myrrour loe:
Where nature first commendes the man, then Art the worke doth showe.
Where Mars doth fight with sword in hand, where Pallas pleades with quill:
Where Neptune cutts the surging seas, where Ceres shewes her skill:
Here runn's the streames, here striues the states, here all are viewed with eye:
Here triumphe sitts, here Trophes standes, here vertues throwne on hye.
The force of foes, the fence of friendes, the pathes of Pollicye playne:
Where valiãt mindes, where worthy wightes, the crowne of fame may gaine
Sith Blandy seekes by Pollicye, his natiue soile to saue:
Yeld due to Blandy worthy prayse, which Blandy ought to haue.
Some saucye Zoilous here will swell, some peeuish Pan will poute:
Some fond Suffenus fault will finde, some carping Creete will doubt.
Alas poore man say some, and so in verdit passe
How might he write of Pollicye, that Pollitick neuer was.
Can any make Mausolus toumbe, that Cetiphon did not viewe:
Or who can frame a Labarinth, that neuer Dedalus knewe.
All coulours are not fitt nor fine, Alexanders shape to take:
All kinde of woodes serues not the turne, Mercurius frame to make.
Who thinkes Gordius knot to vnknitt, must first with Phabus talke:
Who striues to fishe with Vulcans nett, he must to Cuma walke.
Tush, tush, his trueth, his trauell tryde, his care, his zeale you see:
His fayth, his loue, his payne with penne, must here commended be.
Who in Treponius cave doth liue, shall with Cymmerians dye:
Who drinkes of Lethews stond alway, the world shall him destroy.
Were it not report of prayse, of fame, of glory, of gayne:
Fewe or none would warre or write, that could not prayse attayne.
Had Decius died as he had done, had Perseus ventured so:
Had Theseus gone to Minotaure, had fame not bad him goe:
Had Hercules Cerberus sought in hell, had Iason gone from Greece:
Had Cæsar Hasard sword and fier, had fame not fauored these:
The laborer lookes to haue his hier, the venturer hopes for gayne:
The writer well may weare a Crowne, which euer shall remaine.
Sith fame doth sound the golden trumpe, and holdes the Crowne in hand:
Let them approch to clayme the Crowne, which next to fame can stand.

FINIS.

Geffray Gate, William Blandy, *Speakers interchaungeably.*

GAte. Syr, I am as glad of your safe ariuall, as any one of your best, and assured friendes.

Blandy. You had past by (I promise you) vnknowen, had not your courtesie exceded my memory. But now that I call you to minde (my good and approued friende) no man (beleue me) can be more welcome to me, then you, no man more beloued of me, then your selfe: wherefore let not my forgetfulnesse (I pray you) bring our friendshipp vnstey-ned, so long and so deepely fixed, in question.

Gate. No feblenesse of memory can purchase suspition, or breede misliyke there, where inward affections ioyne, and meete sweetely together: Sense, and feeling, is fraile and slippery, what the minde recordeth, and caryeth in it most faythfully imprinted, that I holde most deare and pretious.

Blandy. Had I not alwayes noted in you that secret and excellent instinct, of the good and better vnderstanding: I had neuer bene so much inclined towardes you.

Gate. I thanke you hartely of your good opinion, but chiefely I ioy in this: that you and I agree in the onely ground and foundation of true and perfect amitye, wherehence the causes of all noble actions whatsoeuer doe flowe: that whatsoeuer we purpose, attempt, and aduenture, resteth wholy in the excellencye of the minde, and of that part of the minde, which reason perswadeth, pietye directeth, honor rewardeth, felicitye crowneth.

Blandy. What meane you syr, where you say of that part of the minde? Is not the minde a complete and entire thing? Is it not in his proper nature most pure, and free

in it selfe from contagion? Or hauing moe partes, is there a preheminence and superiorityе?

Gate. The minde according to the opinion of Philosophers (the true and diligent searchers out of naturall causes) is sorted twofoldly. The partition whereof, standeth chiefely of reason, then of sence: the one hath selfe, the other more communion with the bodye. The reasonable part in euery well gouerned bodye, hath the dominion, and ruleth principally. The duetye and action of the other, may not vnfitly be compared (albeit in a contrary manner) to a faythfull Corporall, who diligētly attendeth the watchfull, and carefull call of his Sentenell, or to a ready and valiant souldiar, who executeth most spedely the will of his commaunder. The office of the one, as of a chiefe, is to cōmaunde, rule, and controlle: the dutye of the other to obey, and cherefully prosecute the charge to him committed. So that as to an armye encamped no greater perill can happē, if the Corporall sleepe, when the Sentenell calleth, or the Souldiar disobey, whē the Chiefe, or Captayne commaundeth: in lyke manner, a miserable confusion cannot but follow that minde and bodye, where right is abused, and the course of nature violated.

Blandy. I cannot but assent (except I would striue agaynst reason) to your good opinion. For where fansie is planted without iudgements appoynting, where lust taketh his pleasure without reasons lyking, where furye raungeth without polityke direction, to conclude, where any affect is found phantastick: there vnlooked for miserie ouertakes the minde forethinking, there soueraignetye lamentably sobbeth, through the ryott of indignitye.

Gate. I perceaue by your assertion, that euery man in this lyfe (as on a Theatre or stage) playes one parte or other, which meriteth shame and obloquie, or deserueth (as his owne right) due commendation.

Blandy. It is an vndoubted veritye. O that men knew,

and

and dayly preſented before their eyes, the ſweete and glorious garland that is purchaſed by vertue, and chiefely, by Magnanimitye. There would not be then that vnſeaſonable, and lothſome puffing, ſuch ſtryuing, and wreſtling would not be then for ſo vile a wretch. The complayntes of the poore would not be then ſo many, and ſo pitifull, the complayntes of the rich would not be found then ſo few and beggarly. Gentlemen of great value, ſhould not then wander as Pilgrims, in forrayne landes, ſuſpected as baſtardes, and children borne in haſt. Women of gentle kinde & noble bloud, ſhould not be reputed as blaſted bloſſomes. O miſerye, O miſchiefe, O wickednes.

Gate. What tempeſt, what ſtyrre, what tumult is this? what curſed caytife is it you ſpeake of? wherehence proceedeth your woefull crye?

Blandy. I ſtand in doubt, whether ſilence were my beſt: my minde nytwithſtanding, indeuoreth to offend none, moſt carefully willing my Countryes good.

Gate. I commend in no wiſe ſilence in him, whoſe minde is ſo well bent, and diſpoſed: for his manner is to produce good and fruitefull reaſon. wherefore ſay on, if you haue conceaued aught, worthye the hearing.

Blandy. Being in Friſeland it was our happ (if you well remember) wherein you toke at that tyme no ſmall pleaſure, to be ofte rancked together: Where, partely to make our labours more pleaſaunt, but chiefely to ſift and feele eche others drift, you with many moe of ſound and ripe experience, moued queſtions to and fro of no ſmall importaũce. All which had relation to pollicye, and ciuile gouerment.

Gate. I cannot eaſely forget the diuerſitie of thoſe diſcourſes, interlaced with ſo many pleaſaunt and pithye ſpeaches. In ỹ varietye of which inuention, a caſtle by you artificially erected, was, of as many as heard your diſcourſe, extolled to the ſkyes. wherein you (as ſome other Amphi-

on) moued, remoued, dzeiue, withdzeiue the eares of your hearers, whither the pzogreſſe of your vnderſtanding (deliuered in ſo deyntye and tryin wozdes, in ſo decent and comely ozder, in ſo ſugred & ſweete a tongue) bent it ſelfe. Wherefoze recount., I moſt hartely pzay you the ſame agayne.

Blandy. I thinke it not beſt.

Gate. Why ſo I pzay you?

Blan. Were it not (thinke you) *a poynt in me of great follye & raſhneſſe, to committ to the viewe of wiſe and learned men a repetition of a wearyſome tale and fond Imagination, eſpecially knowing my ſelfe to haue receaued the leaſt portion of learning, wherewith infinite nũbers of our owne Countrymen and ſtraũgers are plentifully indued? Agayne, what fruite will you reape, or who will the more accompt of vs, if you and I ſpeake, or write of knowledge, in a worlde replete and glutted with letters? Farther who will now almoſt looke vpon, and regard any inuention, except it ſenteth lyke a* flower, *and in ſhew, and hue be lyke vnto a* Lillye? *Laſtly, doe not you hazard greatly your credite, to ioyne with ſo poore and ſimple a man, any way as my ſelfe, you being through many daungerous and bitter bruntes, in the field approued, in Martiall affaires expert, for your ſkill and pollicye reputed?*

Gate. *Diſcreete and ſober men pardone imperfection, where the minde and inclination is good. The fruite that I purpoſe, and hope hereby to reape, is the weale of my Countrye. Which honeſt and vpright intent, thouſand moe writers can no wiſe preiudice. And whereas many fauor pleaſures, and therefore couet ſuch letters, which you haue not vnproperly compared to* flowers, *&* Lillyes (*which by nature are good, yelding a ſweete but yet a ſhorte ſent, pleaſing rather the ſence of ſome ſingular perſons, then profiting the ſoule of a Commonwealth*) *yet all are not ſo ledd and minded. Wherefore vnto thoſe other, theſe labors ſhall be dedicated, who are of a more highe and lofty ſpirite: your powertye which you meane, and ſpeake of, hindreth*

not

not, but that you may be much more, for that inricht in minde. Simplicity is the ground and roote of heauēly wiſedome. In concluſion who could fitt me to addreſſe and finiſh this good and honeſt enterpriſe ſo well as he, that hath bene my fellow Souldiar in the warres, who hath alſo (except I be deceaued greatly) more then taſted of the ſtreames and riuers of learning? Wherefore be of good courage, my powers are preſt to vpholde your penne.

Blādy. I am altogether woorne to your good deſire: building my labors (as on a ſure & vnmoueable rock) vpō your deep and tryed iudgement. Yet ſo, that we both ſubmitt whatſoeuer ſhall be by vs vttered, to the verdite and cenſure of thoſe who preuayle in witte, excell in knowledge and learning. The abſolute frame and building therefore, whereof I in our March diſcourſed, conſiſted of fire Romes and Chambers.

Gate. Before you enter further into this diſcourſe, ſhew me (I pray you) the forme and figure of the frame.

Blandy. It was ſphericall, or round.

Gate. How were the lodginges deuided?

Blandy. The Roofe and higheſt couering conteyned three eſpeciall Chambers with their peculiar offices, directly vnderneath were other three by ſquares and ſpaces diſtincted. And to the end you ſhould holde it to be the onely monument in the worlde, (beleue me) the rareſt Mathematitian in Europe, deuiſed firſt the place and according to the ſweete and ſafe conſtillation of the ſtarres drew the Platt: deliuering to poſterity this teſtimony for his perpetuall honor and memory, ỹ if the partes within did allwayes obſerue and annſwere the face of the frame, they ſhould feare no force, no fury, no bravadis, no bullett, no battery.

Gate. The figure of this frame is ſo abſolute, the ſtatelineſſe ſo ſumptuous, the beauty ſo ſeemely and exceeding rich, that I may deeme it, for right good cauſe, the onely paterne and peereles Pallace in ỹ world, what name hath it?

Blandy. This Architecture hight Pollicye.

Gate. For whome was this sumptuous and curious worke wrought, who shall possesse a Pallace so peereles?

Blandy. A King, A Iusticer, A Souldiar, A Marchaunt, An Artificer, A Tiller of the ground.

Gate. Are these the partes you spake of before? is this the power that shall possesse and defend with security thys inuincible forte? May no one of greater skill and deeper reatch controle this diuision, adde vnto, or diminish the number?

Blandy. In no wise.

Gate. Why so?

Blandy. The workemanship is so rare, the strength wherof standeth on the combination of the partes within contayned.

Gate. What is that? of what kinde and excellency is it, that hath so fast glued them together, and is to the frame so great a stay and firmament?

Blandy. I will shew you. To euery parte before rehearsed, belonges his proper and peculiar vertue and qualitye. To the Prince, preheminence, to the Iusticer, iudgement, to the Souldiar, puissaunce, to the Marchaunt, desire to be enriched, to the Artificer, delight in his occupation, to the Tiller of the grõud, true obedience. That which doth most firmely and strõgly ioyne and knitt these partes together, is Proportion: which broken and defaced, not onely renteth and plucketh in sunder the frame, but tottereth withall, and tumbleth down the Prince, peruerteth iustice, poysoneth and plucketh downe the good and vpright minde of the *Souldiar*, robbeth the Marchaunt, ransacketh the Artificer, spoyleth vtterly the simple and poore labourisome man.

Gate. Is this that you call Propoztion, a thing of so great perfection?

Blandy. *Proportion is of that force and stretcheth forth so*

largely

largely, that no mã without an eſpeciall regard of it, can well gouerne himſelfe: in a Family, Citty, and commõ wealth, the power thereof doth more eminently appeare.

Gate. *What is Proportion (I pray you) ſhew me?*

Blandy. *Proportion is the iuſt, right, and naturall meaſure of thinges, directed to theyr originall and firſt creatiõ.* So that what ſoeuer is more, or leſſe, greater, or ſmaller, then Arte hath deuiſed, & courſe of kinde kept & obſerued in all ages, limited to the firſt and ſucceſſiue ſhape, not onely of men, but of all other thinges created, is in no wiſe to be called proportioned.

Gate. Then all thinges haue according to your opinion, a right or wrong, a iuſt or vniuſt proportion.

Blandy. In no wiſe ſo. For this opinion I defend that all thinges proportioned are ſtraightened and made vpright through knowledge and wiſedome: all other crooked and miſhapen thinges are to be termed Monſters, not adding thereunto the name of proportion: for that they are made & ingendred through error and blindeneſſe.

Gate. If you would in a ſimile or example more playnely diſcloſe your drifte, you ſhould doe me a right acceptable pleaſure.

Blandy. As there is in the body a fayre or foule, a neate or leſſe fine, an amiable or odible feature, that is, when euery part according to his accuſtomed and naturall proportion aunſwereth other, or as ſuperfluous lumpes reſulteth: So there is in the minde (betwixt which, in excellency and creation of nature there is no compariſõ) a dimme or dayntye, a cleare or cloudy, a rough or royall, a harde or gentle and haughty Image, for both which, according to their vnſemely or ſweete, cleane or corrupt ſtate, ſome are lothed, ſome loued, ſome refuſed, other rayſed to honor and dignity: Whoſe héele exceéds his head in quãtity, whoſe arme ſwelleth, and hath in it as it were a blowing billow as bigg as his waſt, we (not reckoning ſo much of his miſerye and

wretchednesse, wherewith he is most pittifully wrapt in) scarse number him (and that for right good cause) among men. In like maner, in whose minde there is an intrusion made, that is where lustfull pleasure, fond fancye, wilfull desire, taketh reason with all her powers and faculties prisoners, and bring them in most lamentable and mourning maner like Captiues fast chayned to the lothsome & darcke dungeon of silence: there the excellency of Proportion in that part is as much euerted, as if the earth should become no more ỹ Centre, & violently contrary to kinde challenge the chiefe and superiority of fire, and fire, contrary to all reason, fall downe and vpholds the water.

Gate. Your reason resoundeth their saying who affirme, that no corrupt, can suppresse a finer creature.

Blandy. We thinkes, as they iudge: howbeit sometimes casually or rather by the sufferance of God, the earth and water containeth an aiery part: which notwithstanding, in those lower cases and dennes beneath, in his kinde striueth most egerly, and at length breaketh out to the terror and amasing of men: flying (as one redeemed out of thrall) vp agayne to his wonted place of rest. So that euery thing disordered, commeth either to inuitable losse and ruine, by the extremitye of riott, or by natures good grace & gouernmẽt, receaueth againe his accustomed light and beauty.

Gate. You haue to my thincking done well.

Blandy. If what I haue sayd, be to any auaileable, it shall please me right well to receaue the same (as from a cleare and changeable welspring) of your owne lipps againe, wherefore, repeate (for the singular loue you beare me) briefely what I haue disclosed.

Gate. You haue spoken of the minde and bodye: betwirt the beautye & deformitye whereof (as you haue declared) there is no comparison. For I hold the calamitie of that minde and bodye incomparable, were the outward partes neuer so vnproper, the pearcing eye of whose minde sense

hath

hath blered, whoſe gliſtring lokes luſt hath obſcured, the light of whoſe vnderſtanding and memory, erroꝛ ſpꝛinging of earthlynes, hath ouerwhelmed with palpable darckneſſe.

Blandy. Pou rehearſe nothing els, but whereunto I moſt willingly aſſent.

Gate. Pou haue moſt friendly ſatiſfied the moyetye of my demaunde, the other bꝛaunche, whereof I ſhall taſt ſome finer fruite, I deſier with zeale to ſée it ſpꝛead foꝛth.

Blandy. What part and bꝛaunch is that?

Gate. Pou haue ſpoken of the deforꝛmitye of the minde, Now it is conuenient you tell vs of a conforꝛmed minde, oꝛ (as you pleaſe) of a minde pꝛopoꝛtioned: that the ſæmely ſhape thereof being knowen, might enamour vs with the grace and bꝛauery of her beautye.

Blandy. When I conſider the wonderfull greatnes, and woꝛthynes of the minde, garniſhed with all pꝛetious gemmes of noble vertues, I finde no floꝛiſh of eloquence, no lights of learning, no trym ſpeaches, oꝛ Rhetoꝛicall woꝛdes ſufficient foꝛ his deſcription. Foꝛ if the ſharpe witts of thoſe who haue pꝛofeſſed Eloquence, when they would deſcribe the pꝛayſes of any humaine vertue, were with the waight of the matter ſometimes ſo cloyed, that their ſenſes (to theyꝛ great ſhame and rebuke) were cleane ouerwhelmed: how much moꝛe ought I then pœꝛe ſœly and ſimple man, ſtay & ſtagger, fearing, ſoltring, dꝛeading to be dꝛowned (as in a dœpe lake) in ſo ample highe and graue an argument.

Gate. I commend truely herein moꝛe your modeſty, then courage and wiſedome. Foꝛ I holde this the pꝛoperty of a well diſpoſed, and good natured young man, earneſtly bent in the ſtudye of moſt woꝛthye knowledges, not to reſt contented with thinges of meane account, but earneſtly pꝛoſecute and clime vnto the higheſt cauſes: and then to beſtirre himſelfe, and laboꝛ feruently, when he ſeeth himſelfe

to be intangled with greateſt difficulty. Wherefore albeit you are in your owne opinion, (by reaſon of any witt and exercise) able litle to do, ſeeing that you haue taken in hand ſo great and difficult a matter, I holde your blame in geuing ouer, greater, then boldeneſſe in taking it in hand.

Blandy. Your perſuaſion, (ſith what you haue ſayd is true) hath wonne me altogether: and the rather, that the action is right good and honeſt. Wherefore I am addreſſed (as my poore ability will ſerue) to diſcourſe largely of the excellency of the minde, and his creation.

Gate. Say on, I ſhall bend and recline my eare diligẽtly.

Blandy. The moſt excellent power and maieſty of that heauenly minde, which being moſt high and euerlaſting, we worthely reuerence and adore as our God, as the euerlaſting fountayne of life, as the maker and creator of all thinges, when it did ſéeme good to his vnſpeakeable wiſedome, to deale bountifully, imparting his beneſites to many (for nothing ſheweth ſo much the goodneſſe and vertue of God as his frée beneficence) in the beginning he created the inuiſible world, beautified with holy Aungels, who beholding alwayes his incomprehenſible light and brightnes doe liue in euerlaſting bleſſedneſſe.

Gate. Came all thoſe his creatures to the ſame eſtate of glory and immortality?

Blandy. In no wiſe. Thoſe onely enioyed that pleaſaunt plott of infinite reſt, who repoſed the ſtay and Caſtle of their ſafety, the lightnes of their brightnes, the cauſe and end of theyr bleſſed life, in theyr Lord and maker.

Gate. Did any of thoſe holy and heauenly wightes fall from the true honor of theyr creator?

Blandy. Holy ſcripture learneth vs of an infinite number, the chiefe of whom was named Luciſer.

Gate. What was theyr impiety (I pray you ſhew) declaring withall theyr punishment?

Blandy. Theſe firſt fell to ỹ neglect & contempt of God,

being

being enamored with the beauty of themselues, and maintayning still this rebellious spirit: yelded at length to theyr owne natures a kinde of preheminence in glory, not vnlike to the very Godhead. Wherefore they were deprived of that passing cleare light, whereof they were most vnworthy, and throwne downe into the place of perpetuall and euerlasting misery, and into the darcke dungeon of that night that shall euer continue. So that after God had made the highest heauens and wonderfull worke thereof, which no eye hath séene, then he framed this world most beautifull and of excéeding fayrenesse, garnishing it with all pleasures and commodities. In the making whereof he vsed no other engine or deuise then his owne will and pleasure.

Gate. To what purpose, and for whose vse that most high creator and Lord of all thinges hath made this so beautiful workemanshipp, this so excellent forme and shape of heauenly bodies, this so large and spacious greatnesse of sea and land? For it is not the practise of his infinite wisedome to doe any thing in vayne, but for some excellent ende and purpose. For whose sake then, did (he after a most wonderfull order) frame that most goodly and séemely substance of thinges, dislike in nature, and yet agréeing among themselues? For his owne sake thinke you, because he would haue a trimmer habitation?

Blandy. In no wise, For it were not onely a wicked thing, but a poynt of extreame madnesse, to thinke so of that most blessed minde, then the which nothing more perfect and absolute may be imagined: the vertue and power whereof is infinite and inscrutable, to haue néeded any earthly and bodily tabernacle, or that at all times before he wanted somewhat to accomplishing of perfect blessednesse, or to the fulnes of his glory, or that God coulde be enclosed within any certayne rome or compasse.

Gate. What then? were these thinges prouided for the Aungels and Saintes of God?

Blandy In no wise. For they being seuered, and frée from

all fellowſhipp and coniunction of the bodye, deſire nothing els but to behold their maker, neither can they reape any commoditye, or conceaue any pleaſure of thinges beneath in theſe lower partes. And to thinke this great and wonderfull worke to be made for vnreaſonable creatures, or for the vſe of trées and plantes, for fiſhes, byrdes, and fowles, it were to to abſurde. God hath not therefore deuiſed this ſo goodly and beautifull a frame for himſelfe, for Aungels, for the fruites of the earth; for creatures voyde of reaſon, but for man.

Gate. In all this ſeaſon, where was man, for whome God had prepared ſo beautifull, ſo rich, ſo bountifull a kingdome?

Blandy. Man was in the minde, vertue, and iudgement of God.

So that, when at length the worlde it ſelfe was finiſhed, he made firſt a bodye of earth; thē he breathed therein a minde finely faſhioned, according to his owne Image and ſimilitude. Syr ſée you not manifeſtly the beginning and creation of the moſt excellent and noble minde of man?

Gate. I behold it (as in a glaſſe) deriued and taken out from no other thing, then the ſpirite of God: and being incloſed in the bodye (as in a worthy veſſell) retaineth a deuine forme, pure, and deuoyd of all filthy corruption.

Blan. This was (I aſſure you) mans firſt eſtate, this was the firſt beginning & foundation of that excellencye whereunto man aſpired, wherein no man can note any thing, but that which is right honorable, and worthye of high eſtimation. Then the bodye was not infected with any vice, whereby reaſon might be diſturbed, or the minde obſcured with darcknes. Man knewe then, all ſciences, vnderſtoode the cauſes of all thinges, was ſufficiently learned in the rule and diſcipline of lyfe, being inſtructed by no other teacher thē God himſelfe, the geuer of all knowledge and wiſedome. And he did not onely excell all other creatures in the comely ſhape and feature of his bodye, but he

was

was farr beyond them all in the amiable, moſt excellent, and deuine forme and figure of the minde. For there was in the minde no error, no motion in the ſence, whereby the rule of reaſon might be diſordered: whereas reaſō it ſelfe, as it were in a perfect and flouriſhing Commonwealth, ſo in a peaceable and quiet eſtate, could very eaſely reſtraine all raging affections. The minde therefore had no kinde of lett and impediment, whereby it might be hindered from dayly contemplation.

Gate. As your ſpeach hath in a manner ſurpriſed me with ioy, to thinke of our originall, to call to memory, how gratiouſly the power of the almighty, dealt with vs (and to ſpeake the vttermoſt) that we proceeded from the nature and ſubſtaunce of God him ſelfe: ſo I feele out of meaſure a touch of griefe, when I conſider that we remaine not in the eſtate of our former felicitye, the choyſe ſo happy, the chaunge being ſo lamentable. Wherefore, open (I pray you) the cauſe of ſo greuous and great a calamitye.

Blandy. After God had ſhewed himſelfe ſo liberall, & bountifull towardes man, he made him preſident and chiefe ruler of the earth, appoynting him a princely place for his habitation. The *Greekes* call it *Paradice: a Garden flowing with moſt pleaſaunt and ſiluerlyke ſpringes, moſt delectable, and decked with greate ſtore and varietye of ſweete ſenting flowers, moſt fitt to liue in all felicitye and pleaſure*. In this moſt pleaſaunt ſeate, Man was placed, that by that place, (which as ſome ſay) was high, & mounted aloft, he mought learne not onely lyke a ruler and gouernour, wiſely to guide the ſterne thereof: but alſo thereby be admoniſhed wt diſcrete gouernement and free libertye, to take vpon him the charge and rule ouer all other liuing creatures. He had therefore a princely iuriſdiction ouer earth, he ſerued onely the Lord of heauen, and being a holy one, wholy dedicated to God, he was the expounder of his holy will and pleaſure, and the chiefe Prince, and firſt parent of all man-

kinde. He had a lawe geuen him, that he ſhould exerciſe that frée will in the practiſe of vertue, that at length he might by his owne demerites, deſerue to be of the number and company of heauenly Saintes. And the law was, that he ſhould not preſume to touch the fruite of a certayne exceéding goodly apple trée, which conteyned the knowledge of good and euill.

Gate. Did God geue him this commaundement, that he diſdayned, that man whome he had manifoldly bleſſed, ſhould haue no vnderſtanding thereof?

Blandy. In no wiſe: but that by that meanes he would the better foreſée and prouide for thoſe thinges which apperteyned to his good eſtate and preſeruation. For he knew right well, that if man were ſet at libertye, he would ſtraight way worke his owne cõfuſion. So therefore, God did moderate his libertye, by ordayning that neceſſary and expedient lawe. Neither did he ſo much forbid him to eate of that fruite, as that he ſhould not ſlipp into that, which by that fruite was meant and ſignified.

Gate. I could neuer yet heare, or haue imagined any other meaning thereof, then the letter teſtifieth.

Blandy. Whether this may be conſtrued of the not eating of the fruite or no, I leaue it, and ſtand to the iudgement and correction of other: that is, that he ſhould not meddle with thoſe cauſes, or ſearch by his owne induſtrye to attayne the knowledge of thoſe thinges, which his capacitye could not reach and comprize: Or that he ſhould not in the choyſe of good, and refuſall of the euill, vſe rather his owne iudgement, then the will and pleaſure of the Almightye, by whoſe wiſedome he ſhould yelde himſelfe to be gouerned: Or this, that he ſhould not incline himſelfe to the loue of thoſe good thinges which are mixt and intermedled with a number of euills: therefore I ſay, whether he gaue that commaundement to Man, that he embracing that ſoueraigne good, that is not intermedled with any enill,

ſhould

ſhould vtterly refuſe other good things which appeare faire and pleaſaunt, and yet are corrupt and poyſoned : what more wholeſome precept and cõmaundement might haue bene ordayned more profitable for Man.

Gate. Your ſaying is moſt true. For our wittes are vtterly confounded, and cloyed with the ſearch of thoſe cauſes, the exceading deepnes whereof our capacity may not be able to compaſſe, *& in any affayres, to follow our owne braine, and not to be ledd by the light of the wiſedome of God, it is a moſt vndoubted token of our fall and vtter confuſion.* But to be leadd away from that good thing which is moſt principall and the onely piller and firmament that holdeth vp this proportioned minde you ſpeake of, being deceiued with the ſweeteneſſe of any vayne and tranſitory pleaſure, it is to be holden generally a thing moſt daungerous and deadly.

Blandy. This therefore was the eſtate of our firſt parent which ſhould haue bene moſt happy and bleſſed, if he had not acquaynted himſelfe with that huge and cruell monſtrous beaſt, ỳ hath brought to all nations peſtilent infectiõns. For when the Prince of darckeneſſe (the chiefe Captaine of thoſe Angels as I haue declared) who through the puffe of Pride fell into the lamentable and pittifull pitt of perdition, who vnderſtood and ſaw man made of earth, aſcend into that place of glory frõ whence he fell: he through mallice wared hoate, imagining all kinde of meanes to ouerthrow vtterly the ſtate of mankinde. Taking vpon him therefore the ſhape of a Serpent aſſaulted through guiles and fayned ſleightes, the woman our firſt parentes fellowmate, whom he thought to ſubdue with leſſe labor, for that ſhe was frayle and the feebler veſſell, he therefore inticeth her, and with ſweete and ſugred wordes allureth her, to the eating the fruit forbidden: bearing her in hand, that aſſoone as ſhe ſhould take a taſt of that moſt pleaſaunt Apple, ſhe ſhould eftſoone be inſpired with that heauẽly knowledge, of good and euill. The woman therefore being mar-

ueilouſly allured with the fayrenelle of the trée, and alſo inflamed aboue meaſure with the deſire of that heauenly ſcience and wiſedome, was eaſily induced to drinke that cupp of deadly poyſon, offered vnto her, by that moſt ſubtle and peſtilent Serpent. Thus the woman neglecting the commaundement of the moſt high God, and gracious geuer of all goodneſſe, folowed the counſell of her moſt deadly enemy, inuiting alſo her huſband to that woefull and bloudye banquett. *This was the originall and beginning of the miſery of man. Herehence came all troubleſome motions of minde, hereby was ingẽdred in the fleſh all chaũgeable & wauering deſires, herehence came all kinde of corruption, herehence ſprang all fooliſh and vayne opinions: from this roote roſe mortality, moſt bitter and greuous lamentations, ſorrowes, ſobbes, and grones, for feare of death grew from this foundation*: which the ſælly and wretched minde of man incontinently felt. For this was moſt iuſtly decreéd, that he which had broken the commaundement of his Lord, and moſt impudently and wickedly ſtood agaynſt his will and pleaſure, in like manner ſhould haue thoſe parts which before were obedient, rebellious and contrarylye diſpoſed, aſſaying moſt deſperately to inuade and ouerthrow the fortreſſe of reaſon. And whereas two thinges eſpecially belonged to man, that is to exerciſe himſelfe in action and cõtemplation, and therefore was indued with a reaſonable minde, that in whatſoeuer he tooke in hand, he ſhould wiſely gouerne euery affect of the minde and imploy all the power of his minde in ſearching out of heauenly wiſedome: he in both theſe partes was deépely wounded. For the minde, when the cleare light therof was extinct, wherewith it before gliſtred gloriouſly, lay now ouercaſt with darckeneſſe and obſcurity, and the whole order of like being (as it were with darcke night) ouerwhelmed, was wellnigh put beſide his rule and ſoueraygnety, ſo that although in that darckeneſſe ſome glimſe of light appeared, yet could it not thereby be guyded to the

end

end desired. Then shamefull filthynesse shewed it selfe, before that time vnknowen, by the vogly sight and monstruous aspect whereof, our first partes being dismayed, shrowded thẽselues in darcke woodes, and couered those partes with leaues of trœs, which they felt to be most striuing agaynst reason and vnderstanding. Nothing was done in those dayes for a great season by due order of reason and discipline, but all matters were executed violently whereas frantique and furious headinesse had the vpper hãd. Then Robberyes were rife, then rapes common, then incest not accompted of, then murthers infinite. Then those, who in force and sturdines past other, toke it no offence at their pleasure to afflict & punish the weaker sort. In this great darknes, in this common misery, in this vniuersall woefulnes, there appeared a man, who through his cleane and vnspotted handes, his cleare & pitifull eyes, his streight and vpright minde, diuerse many extremely handled, to his reuerence, loue, and honor. Whome when they noted, not onely to abstaine himselfe from villany, but bend to Caytiues and Murtherers a sterne and irefull countenaunce, and take commiseration of the afflicted: then these wretched wormes crawled vnto him, making a scritch & woefull cry. Of whose sutes and lamentable complayntes, when he had taken compassion, and sought by witt and pollicie to ayde and assist, became vnto them at length, a lanterne of Justice, a mirrour of mildnes and courtesie. This supporter of right, when he had taken on him the charge of those selye soules miserably, and supplyantly yealding themselues to his order and direction: and declared vnto them the earnest desier he had to take away all iniurious invasions, and to represse violent murthers, and valiantly to reuenge wrongfull oppressions, and to linke vnder lyke lawes, both the mighty men and simpler sorte: it came to passe, that as many as tendered their peculiar libertye, and sought their owne securitye and quietnes,

ſuppoſed him to be the defence and bulwarke of their ſafe and proſperous eſtate, whoſe fame moſt flouriſhed for iuſtice and equitye. Behold here (my good friend) the fountayne and head ſpring, from whence hath flowed the power and authoritye of kinges, the preheminence, and prerogatiue of princely gouernment. Herehence ſoueraigntye, and the cauſe of all renowne and glory was deriued.

Gate. I perceaue by your diſcourſe, ỹ the originall, from whence hath iſſued this high and ſtately gouernement of kinges, is worthy all reuerence, honor, and obedience: and that there is no one ſtock more auncient, or more excellent, then the *Petegree of Princes*, which through their owne vertue and valiantnes abandoned all barbarous crueltye, reducing the people to good order and ciuilitye.

Blandy. You ſee therefore manifeſtly how Principalitye grewe firſt, and that equitye and puiſſance were the rootes and rayſers of royaltie, and that no king can holde long his ſcepter ſure, if his minde become baſe through vniuſtice and daſtardly feare.

Gate. Doe theſe two vertues onely make in a Prince the fulnes of a flouriſhing fame? needeth the *Maieſtye of a King* no more, for the ſetting forth of his gliſtring and ſhyning glorye?

Blandy. There are other twoe moſt neceſſary, which alſo muſt accompany the other ſpoken of before, as ſpeciall and chiefe vertues.

Gate. What name haue they?

Blandy. The one is called Prudence, the other Temperaunce.

Gate. If you would more at large, diſplay their ſingular condicions, and priuate natures, you ſhould doe me a right acceptable friendſhipp, & percaſe your report ſhould bring no ſmall profite to many other of the ſimpler ſort.

Blandy. No will (I aſſure you) ſhall want in me, to pleaſure you, or profite any, reckoning my ſelfe moſt fortunate, if the meaneſt man may reape of my penn the

leaſt

leaſt fruite,

Gate. You ſpeake moſt friendly, wherefore I hartely pray you, say on.

Blandy The excellencie therefore of iuſtice, ſtands of force, and vertue: the vertue of iuſtice reſteth in the meaſure of thinges ordered, according to reaſons preſcription, which teacheth that all men ſhould beare the lyke affection to other, as they would be affected of other. The force of iuſtice is to make of many, one, to vnite and knit many partes in one: which euidently may appeare, if we call to minde that in the beginning it did ſo greatly excite and ſtirre vp mens mindes, that for her loue they ſurrẽdered their goods and poſſeſſions into the handes of one eſpeciall man, in whoſe amiable face this vertue did through flaſhing flames ſhewe forth her cleare light of glory. I reade of Numa Pompilius a Romaine of meane eſtate, who by vpright dealing, and ſupporting of Iuſtice, was thought and proclaymed by the whole conſent of the Romaines, worthely to ſuccéede Romulus in the ſtate of Royall Maieſtye. What needeth me here to ſpeake of Licurgus, Draco, and Solon, that I omit in meane while to make mention of Mercurie, Phoroneus, Pittacus of Millen, and diuers other, who by iuſtice haue bene aduaunced to great honor, and haue thereby purchaſed to their poſteritye, perpetuall fame and memorye. Therefore, to perſwade our ſelues that no one vertue deſcrueth the lyke prehemineñce, eyther is alyke to be honored, it is hereby to be ſéene, that each kinde of vertue being voyde of Iuſtice, hath loſt his honor and eſtimation, whereas *Iuſtice alone ſecluded from other vertues, retayneth ſtill his eſpeciall grace & dignitie.* Whereby it is euident and playne, that there is no way more certayne then this, to enlarge our honor, no way more readilye to commend to poſteritye our fame and memorye.

Gate. I reſt ſatiſfied with your not ſo ſhort as ſwéete

diſcourſe. It remaineth that you ſpeake of fortitude.
Blandy. Fortitude reſteth in an inuincible minde, attempting for the loue of ſome excellent thing, great, difficult, and daungerous actions. Which high and lofty courage hath bene in all ages worthely magnified. *For it is a matter of no ſmall importance, ſo litle to eſteeme of lyfe, (which we all in generall deeme to be ſweete) as to beſtow it willingly, and cherefully for the ſafegard and preſeruation of a fewe, and to refuſe and feare for the wealth of our Countrie no daunger and terror of the enemy.* The recordes and ordinaunces of antiquitye, doe playnely and manifeſtly ſhewe, that there hath bene no glorye ſo great, no renowme ſo honorable in any well gouerned Commonwealth, as that which hath bene attributed to valiantnes and fortitude. On the other ſide there were for Cowards eue̅ by very good lawes, bitter tauntes and reproches, moſt iuſtly appoynted. *There was in olde tyme among the Macedonians a lawe ordeyned, that he who had not in fight of battaile ouercome one, ſhould in the ſight of all men be truſt vp with an halter.* Therefore, moſt wiſely was it thought of Solō greatly honored among the Grecians for his deepe iudgement, that the ſecuritye and preſeruatiō of a Commonwealth, did conſiſt in preferment, & puniſhmēt. For by this, wicked and deſperate perſons are reſtrained & cut of, by the other, noble natures & flouriſhing witts are behemētly ſtyred vp to ỹ embracing of vertue & honeſtye. It hath bene therefore by deuine prouidence eſtabliſhed of our forefathers, ỹ in what kinde of men ſoeuer this vertue eminently appeared, the ſame ſhould be with many worthye and noble enſignes, and titles honored. And that I ſpeake ſomething of the Romaines, *Can any man be able to recite ſo many Images of men of* Armes, *So many garlands either geuen to them that ſcaled the walles, or firſt entred their enemies Tents, or to them that by maine force ſaued the life of any one Citizen, or to them, that victoriouſly triumphed ouer their enemies?* Is any man able to recompt ſo many

enſignes

enſignes of vertue, ſo many pryſes of Prayes, as to prowes and puiſſaunce were by the Romaine lawes aſſigned.

Gate. It is not therefore to be maruailed at, that that Citie greiwe to be ſo great and large in Empire, wherein prowes and valiantnes was ſo honorably rewarded.

Blan. In that people, this is alſo greatly to be noted, that not onely noble men were wonderfully inflamed with the loue of glorye, but very many of the common people. And that I may, of a great and infinite number, call a fewe to memory, the two Decii by race and byrth no gentlemen, for theyr rare and ſingular fortitude, aſpired in the commō wealth to the higheſt degrée of honor and dignity: and in ẏ end, in theyr countryes quarrell, conſecrated themſelues as valiaunt and vowed veſſels, to glory and immortality. Lucius Marcius, euen he, which in Spayne recouered ẏ Romaine Empyre, there ſore ſhrunken and fallen downe to the ground, was borne of ſimple and poore parentage, yet through puiſſaunce obtayned in his countrey great honor & a principal dignity. What ſhould I recite Marcus Porcius Cato, a man much commended for his wiſedome and pollicye? To what end ſhould I ſpeak of Marcus Marcellus who firſt gaue Hanniball the ouerthrow, & ſhewed playnly, that the way to ouercome, was by prowes and valiantnes. Agayne why ſhoulde I omitt Marius that worthye wight and a thowſand moe being no gentlemen borne, which notwithſtanding through theyr paſſing ſkill and experience in feates of Armes were aduaunced to honour, and promoted to high eſtate, leauing to poſterity fame and immortalitye. Herehence the armes and cognizaunces of honor and nobleneſſe, which euen in theſe our dayes are borne, and had right worthely in eſtimation, did fetch their originall and firſt beginning. For when any man had in battayle ſhewed ſome notable poynt of a good valiaunt ſouldiar, he was by the Generall made a gentleman, & had ſome badge or token therof aſſigned vnto him, wherby his bloud might

be ennobled, through the prayſe and glorye whereof his ofſpring might be in like maner pricked with the deſire of fame and commendation. Therefore ſome haue in their ſcochins, Caſtles engraué, geuing forth therby the ſtrong holdes, fortes, ſtraightes, ſcōces and paſſages, that were by them in warre wonne and vāquiſhed: other ſome, ringes or bendes, or any other thing for the number of enemies which they had in ſome doubtfull and daungerous battaile ſubdued. Other haue in their ſchochins ſtarres, ſignifiyng percaſe that they brought in ſome darcke and cloudy calamity, no ſmall light and comfort to the miſerable afflicted ſtate of their natiue countrye, by this it is playne that fortitude openeth the way to worſhippe, and bringeth vs moſt redyly to the beholding the exceeding bright and cleare nature of true nobility. *And to the end you may vndoubtedly diſcerne the true value of a man, and know aſſuredly where fortitude is, where puiſſaunce, where that high and lofty minde dwelleth: the calamities which doe equally aſſault aſwell the noble as baſeborne, ſome with griefe, ſome with feare. ſome with terror, ſome with trembling, may yelde vs a plaine and vndeceiueable marck and teſtimony. For where puiſſaunce and fortitude is, there is ingraffed a minde not to faynt for any trouble, not to diſpayre in any perrill, not to languiſh in any woe and greeuous miſery, yea if Fortune frowne, if daunger & death enſue, a worthy mind will not be forgetfull. So that nothing may alike ſhew a gentle and valiant hart, thē not to be vāquiſhed: which is ſeene in ſorrow, tried in trouble, proued in perſecution.*

Gate. *Nothing might haue bene ſayd (in my ſimple opinion) more truely and with better proofe. For euen as contented ſufferaunce in the extremeſt and bittereſt cruelty, proueth the mind to be high and diuine, as ſtedfaſtnes in a ſtate neuer ſo vnſtayed & tottering, argueth an vncōquered value: So truely, timerouſnes in terror and daunger bewrayeth the faynt and feebleneſſe of a baſe and cowardly nature.*

Blandy. *No maruaile is it therefore if they which haue not*

bene

bene diſmayd at the terror of death, they which haue with moſt valiaunt courage ſuffered bodely tormentes, they that would for no manner of griefe be diſturbed in minde, and do any thing to ſtayne their honour and eſtimation, haue bene alwayes had in great admiration. The prayſe and glory whereof, ſpringeth frō the contempt of death.

Cate. Is the contempt of death in all men equally honored? Or may all thoſe alike be worthely commended, that would willingly dye?

Blandy. You haue (I aſſure you) moued me a queſtiō right profitable, and not vnfitt to be handled in this place. For many, yea to to many there are, who being throwne down from an happy and pleaſing ſtate of life, do abide that hardneſſe, & féele in their fleſh and natures ſuch vnaccuſtomed bitternelle, that they haue receiued into their hartes a voluntary diſpoſition to depart from life, and therefore in an extreme deſperation of chaunge, and better fortune, doe themſelues to death: who notwithſtanding are of many through ignoraunce vndeſeruedly commended, whereby you may note, that the ſtrength and force of true vertue is ſuch, that the counterfayte ſhewe thereof ſtirreth vp ſome, both to admire and commēd a lott, rather lamentable, then laudable. For I condemne them vtterly guilty of daſtardly cowardiſe, for that they haſten their dying day, not at all ſhewing thereby their conſtancy, but rather a minde vanquiſhed and ſubdued through a ſmall taſt of vading miſery. Other there are which offer themſelues to daunger, not with iudgemēt, and prudent aduiſe, but being pricked forward with a certayne rage or fury of minde conceiued either of hatred, enuy, or ſome other earneſt & hoat affection. Some other there are, ỹ aduenture a daungerous attempt, being moued thereunto with a very earneſt hope, or wi[illegible] a deſperate feare of their preſent eſtate. Such, except t[illegible] had ſome certayne hope to eſcape daunger, or gayne ſome priuate commodity, or els were paſt all hope of eſcaping,

would be neuer perſwaded to come to daunger) therefore ſith they miſſe the true & good purpoſe of Action, they may alſo want the honour due vnto ſo great and noble a vertue.

Gate. What is the purpoſe or marke whereunto this action, this contempt of death ſhould be directed, which alſo winneth vs that high renowne and glory?

Blandy. The marke and end which this contempt of death ought to reſpect and loke vpon, is the glory of Chriſt, the honor of our Prince, the cauſe of our countrye, the defence of our name and honeſty. They that venture theyr liues for theſe poyntes, are appoynted in the right courſe and race of true honor: for that they obtayne the true and vndoubted end of vertue: wherefore all other that purpoſe vnto themſelues riches fame and glory depending on the conſent of the vnlettered multitude, and reſpect not the true ſoueraygne good, they are rather to be accompted men puft vpp with vayne deſire, and ambition, then valiant and couragious men.

Gate. *You haue (me thinkes) not vnlearnedly diſcourſed of fortitude: wherein I cannot eaſelie comprehende, whether my profitt or pleaſure hath bene greater, both which your penn yeldeth to all thoſe that happelie peruſe your labours.* It remayneth that you ſpeake of Temperance and Prudence, which diſplayed, the maieſty of a King will appeare more liuely and apparant. Wherefore ſay on I moſt hartely pray you.

Blandy. Temperance ſtandeth in the true and iuſt moderation of our actions, comming from a kinde of propentiõ, or inclynation, which is moſt deepely by nature in vs imprinted. And that you may more plainely conceiue the property, and worthyneſſe of this vertue, thus when we talke of Temperance we vſe to diſpute. There is in vs a kinde of power, inferior to reaſon, yet her next handmayd, wherby we feele in vs a prones to be this or that way affected. The affection therefore that is ingendred by this faculty, is

such

ſuch, that as it is moſt fitt, good and neceſſary, ſo if it watcheth not the direction, and as it were the finger poynt of reaſon, it is intollerable & breedeth oft our woe and confuſion. For by nature we ware boate, angry, and cholericke, naturally we loue, naturally we loth, we pitty, we deſpiſe, we feare, we frowne, we deſire, we diſdayne, we are marvailouſly by kinde ſtirred vp with ioy and pleaſure. Which affections before they become actions, leaſt they ſhould exceede their iuſt due and proportion, and turne thereby to our annoy, are to be tempered and moderated by reaſons rule and diſcipline. This man therefore that can thus gouerne, and moderate the motiõs of the minde, hath wonne the loue of Temperaunce, and ſhall be honored of all men as one indued with a rare, and ſingular vertue. The affections therefore of the minde, as ire, loue, pleaſure, and the ſolace it ſelfe of lyfe, with many other are not (as ignoraunt men ſuppoſe) to be raced out, but rather with the light and flame of reaſon in the beſt and higheſt mindes enkindled. Lyke as in the ſea, ſuch quiet & calme weather is not to be deſired, wherewith the floud may not be with the leaſt puffe of winde troubled, but rather ſuch open aire wherby the ſhipp at the ſtearne may ſuick the Seas with a mery gale and proſperous winde: euen ſo there is to be deſired in ỹ minde a puffe, & as it were, a blowing billow to hoyſe vpp the ſayles of the minde, whereby the courſe thereof may be made more ſwift & certayne. And euen as a ſkilfull & couragious horſeman doth not allway delight in a ſoft and gentle pace, but ſometymes geueth his horſe the ſpurre, to the end his ſteede ſhould moue more liuely: So by reaſon, ſometymes the affections of the minde are ſtyrred, and pricked forward, that we might more cherefully diſpatch our buſines. You know by theſe, what Tẽperaunce is, wherein it doth conſiſt, and by what meanes it is attayned.

Gate. My minde hitherto hath his content, ſtrine and

ſtyre at all to the contrary I may not, except you be ſilēt: wherefore ſay on, ſo ſhall you bring me a ſwēte reſt.

Blandy. It followeth that I ſhew you my opiniō of prudēce: which vertue is the very ornamēt and garland of the other two, without which, they before ſpoken of, can no wiſe florith, and geue out kindely their cleare and bright lights of glorye, the want whereof, maymeth the minde of a king. Prudence therefore reſteth in the knowledge of ciuile gouernement: which learneth vs not onely to gouerne wiſely our ſelues, and families, but to rule poletikly great Cittyes and Commonwealthes. And that you may fully vnderſtand, by what meanes this vertue is attayned, it is right neceſſary, & expediēt you call to minde, how men liuing as Barbarians, in woods and deſolate places were brought to order, and at length perſwaded to lyue vnder one lawe embracing mutuall loue, & all kinde of humanitye. Wherefore, if the ſwētenes and excellencie of eloquence in antiquitie ſo much prevailed, that men were with ỹ mellodious harmonye thereof, drawen from barbarouſnes, to ciuilytye: If puiſſance in the beginning repelled iniuries, and became thereby the rote of royalty: if good and profitable lawes ſtayed moſt faſtly, men thus reclaymed and brought to the quiet and happy home of peace and reſt: I holde the onely redye and perfect ſtepp to trace out prudence, by the loue of Eloquence, by the honor of chiualrye, by the knowledge and ſtudye of the ciuile lawes. For theſe ſciences are right worthely reckoned among thoſe which are the moſt chiefe & higheſt: for ỹ they haue bene the founders of Citties, the ſafegard of common ſocietye, the principall ſtay and rocke of all noble and florithing Commonwealthes. *To be prudent in a priuate man, is right worthely commended: in a king, in a prince, and in the place of Maieſtye it geueth out ſuch comfortable beames, that thouſands and infinite numbers thereby, receaue reliefe: For her propertye is, to be diligent, and buſie for the weale*

of

of all. They are therefore in no wise to be deemed prudent, which seeke the aduauncement of themselues, and the preferment of any one priuate Familye. Wherefore, if you to your expectation, and our wished and laboured intent, purpose to behold the high and hautye hue of the Maiestye of a king, marke and imprint deepely in your minde, what briefly insueth. A king therefore, as it appeareth by the discourse precedent, came of no small beginning, deriued, and springing of no other roote, then an honorable and royall hart, garnisht, and deckt with all worthye, and noble vertues *So that this king which we speake of, and haue through the viewe, and consent of many famous and worthy writers, chosen to be chiefe in this our Comwonwealth, is such a one, whose Scepter iustice raysed, whose souerayntye fortitude defendeth, whose preheminence prudence ruleth, whose prerogatiue temperaunce keepeth in most safe and quiet estate.* Which chiefe and principall vertues, reste allwayes in perpetuall mouing, the motion whereof bringeth forth aboundantly braunches or rather (if you please) buddes, which cann be by no irkesome and sharpe aire blasted, for that the sapp and iuice of this tree in euery braunch and twigge thereof continually equally flourisheth, being subiect to no tyme and season. *Herehence mercy floweth, herehence mildenes, herehence courteste, affabilitye, liberalitye, prouidence, loue, which marueilously graceth the maiestye of a king.* This is also to be required & chiefely loked for, of a King, ỹ what noble acte soeuer he take in hãd, whether it appertayne to ciuile gouernmẽt in tyme of peace, or to martiall prowes, in tyme of warre, his clearenes and ercellencye, geue most manifest notice and signification, that he setteth no store by humaine thinges, but doth with most earnest indeuours intention of minde, affect those thinges that be heauenly, and euerlasting. This high and lofty intention of minde causeth the Pæres and nobilitye of his nation, with all dutye and reuerence to behold him, styrreth all good men with

all loue and honor to embrace him, forceth all baſe and vile minded men to feare and tremble at his ſight and preſence.

Gate. As you in our March diſcourſed in this manner, and came to the lyke iſſue, you haue hitherto bent the drift of your vnderſtanding, I with many moe (if you remember well) cauſed you to cutt of the reſt (ſpeaking to our ſimple opinions ſufficiently) you would haue ſayd, of the Maieſtye of a king. *Minding you of a Queene by diſtance of place then farre of, yet by nature neare, by due compariſon of whoſe excellẽt cleare brightnes, either that haue bene in any monument of Antiquitye honorably ſpoken of, or liue at this preſent Chriſtened in magnificence, merited moſt high renowme: that when her excellencye was named, all our powers and ſpirites were in a manner ſurpriſed with ioy and pleaſure, beholding through your ſpeach as in a glaſſe, her great guiftes, rare vertues, and noble gouernement. At what tyme all wee (moſt lowly proſtrating our ſelues) with one voyce aſſẽted, that Q. Elizabeth our moſt high & noble maiſtres, ſhould ſuffice, not onely vs her true, faythfull, & naturall ſubiects, but all other peeres, of what kinde of people they ſprang of, of what noble lyne & parentage they deſcended, to behold in her excellencie, the true and abſolute Maieſtye of a Prince and gouernour: wiſhing then moſt earneſtly, that one among vs had a penn of that propertie, that either he could at once write all lãguages, or that all natiõs could vnderſtand what he wrote. Then not onely Europe which at this preſent ringes of her glory, but all the world beſides, ſhould haue knowledge and vnderſtanding of his ſouerainge Lady and Maiſtres.*

Blandy. I can not eaſely forgett, what ioy and pleaſure we tooke of that honorable report, wherein as we then reſted in the cogitation of ſo rare and royall an example, ſo I thinke it fitt to finiſhe our ſpeach of this firſt and chiefe piller of our Commonwealth: directing all other that would vnderſtãd more throughly, of the perfection of a Prince (*which nothing ſheweth forth*

more

more liuely then example) to the beholding our moſt gracious Queene and gouernour: whoſe fayth in Chriſtian Religiõ, whoſe knowledge in learning, whoſe pollicie in gouerning, whoſe clemẽcy in pardoning, whoſe bountifulneſſe in preferring, whoſe pittifull and tender commiſeration of the pooreſt wretch that liueth within her dominiõs, doth not without great cauſe eſtabliſh her louing ſubiects in honoring her, powring out dayly moſt feruently their prayers for her ſafe, long, and proſperous gouernement. God of his infinite mercy and goodneſſe keepe her to raigne long ouer vs.

Gate. It ſeemeth now therefore right good, you ſpeake of the Iuſticer.

Blandy. I will moſt gladly doe my indeuour. The two limmes that chiefly and aboue other, ſtrengthẽ the body of *Princely maieſtie, is the Iuſticer and ſouldiar*. The charge of which is great, and honor acquired thereby right worthely had in eſtimation: The one executeth the will of his *Soueraigne* vpon the offender at home, and in the Citty, the other wreaketh the indignation of the Prince in the field, vpon the body of his enemy. The one is choſen for his prudence, the other for his prudence, and puiſſaunce, the one for his rightfull dealing, the other for his vpright minde, expoſing his body to all perrils, to all pouerty, to all lacke. The one with his toung kæpeth peace, the other with the ſword reſtoreth peace in daunger, & clean loſt to his former ſtate. So that whereas both ſhoot at one principall marcke (for the good and perfect ſouldiar hath two marckes and endes of his action, the one victory, wherein he winneth honor, more priuate: the other peace, wherby he returneth triumphantly to receiue of his Prince and countrey the titles due to ſo great deſart, which maketh his former honor which I before named more priuate, more publicke, more knowẽ, more ample and glorious) yet fith the meanes differ not a litle, whereby the iuſticer is promoted to his degree, and the ſouldiar aduaunced to an honorable calling in

the commonwealth I cannot finde in my poore and ſimple conſideration, but that the ſouldiar in his proper right may challenge a kinde of ſuperiority of the Lawyer.

Gate. I cannot gayneſay your poſition, which is that the ſouldiar and iuſticer preſire before theyr mindes one end and purpoſe, ſo that I am induced to thinke clearely, that whereas the meanes are differing, oddes to be therefore betwixt theyr both deſertes. For what can the iuſticer haſſard in peace, where the enemy is repelled, where force is ſubdued, where fury is put to flight? his treaſure, wealth, wife and children, are by the lawes, as with a ſure and ſtrong forte) defended his name and honeſty, a number of lately richt clients (with earneſt and difficult ſuites ſubdued) garde, his health phiſicke preſerueth. On the other ſide the ſouldiar ſo litle eſteemeth ſafety at home, content in his mate, pleaſure in his children, ſolace with his friendes, that where his fidelity to his *Prince*, loue to his countrey, honor of his vpright minde, ſhall be brought in queſtion, and ſtand to be tryed, he will not onely moſt willingly forgoe all theſe, but cherefully bow and conſecrate his luſtye limmes to tireſome labours, his body richly clad, to pinching nakedneſſe, his feeding nature, to ſtaruing hunger, his freſh and liuely lookes to lothſome languiſhing: his ſinowes to be ſeuered, his ioyntes to be cut in two, his bloud to be ſpilt, his carcaſe to be ſtamp to dyrt & myre. Wherefore I ſee no reaſon but that the ſouldiar may in the common wealth be preferred before the iuſticer.

Blandy. Albeit it be a matter very difficult to iudge, whether ſhould be preferred before other, ſith the vertue in a iuſticer and ſouldiar are not of one kinde (although they pricke at one marcke) and that it farre paſſeth the reach of either of our capacityes to waygh their priuate vertues ſo differing, in equall ballances, leauing therefore the controuerſie to be decided by men of déeper indgement, and ryper experience, notwithſtanding I thinke it moſt fitt the iuſti-

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cer not vnworthyly (if his calling and condition of life be well examined) to haue the ſecond place in this our commonwealth. For where you reaſon thus, that the ſouldiar doth hallard more then the iuſticer, fearing no force, dreading no daunger, pricing no perrill whereby his honourable minde ſhould be more ſéene and appear (with lofty and high courage I cannot with words ſufficiently commend) yet your reaſō is infæbled by this, that it is agaynſt the nature of peace, and therefore much agaynſt the duety, order and courſe of good magiſtrates, to ſuffer (as much as in thē lyeth) any ſuch iniurious action to be committed, whereby the ſtomake of the leaſt man ſhould be ſo tried and proued. The actions are not of one kinde, for that they take not the like beginning, although they haue the like end and direction. Agayne a reaſon ſpringing of one ſinguler Action, to conclude in generality, a better or worſe hath ſmall, or rather no force at all. Wherefore ſithe you made mention of fortitude and magnanimity as though the ſouldiar onely, and not the iuſticer did regarde and embrace ſo greate and noble a vertue, and might be condemned of daſtardly cowardiſe, I haue thought it good and expedient to cleare ſo high and eſtimable a calling, of ſo baſe & foule a crime. Firſt therefore, whereas it is moſt manifeſt that the minde of the iuſticer and ſouldiar is occupyed about one thing, that is, peace and tranquility, the one to keepe it alwayes flouriſhing, the other to reſtore it decaying and in daunger, here it would be demaunded, whither the honour of the iuſticer is not as great and nobler in preſeruing common quiet, or the worthineſſe of the ſouldiar to be more extolled in purchaſing & redeeming peace preſſed and throwen downe to the ground. Wherefore (that this doubt and controuerſy may more clearely appeare) ſhew (I hartely pray you) wherein honor reſteth and by what meanes it is atchiued.

Gate. Honor depēdeth of the iuſt meaſure of value ſhowē in the defence of a good cauſe.

Blandy. Howe then may value be knowen?

Gate. Value ſpringeth of contention, contention of two mindes contrarily affected. So that where there is an aſſault, and defence, the defender is to winne honor by hys value, which perſwadeth him during life to vpholde and mainetaine the right of the cauſe.

Blandy. If ſo, the value of the iuſticer will anone more eminently and clearely ſhine then the vertue of the ſouldiar. *Who doth not holde it a harder matter to kill a ſecret, thē an opē enemy?* The iuſticer and ſouldiar carry and vpholde both an honorable minde. The ſouldiar ſtandes readely furniſht to fight in the fielde, where he may loke round about: The iuſticer is incloſed in a little cell or ſtuddy, where he may be ſecretly ſlayne. The ſouldiar hath warning ỳ the enemy approacheth by the neighing of barbd horſes, ratling of mē of armes, ſound of trumpet, Phiſe and drumme: The iuſticer hath foreknowledge alſo, but by a more ſæly and fæble noyſe, as a dores crēcke, knacke, and whiſper. The ſouldiar ſæth men glittering as white as ſiluer: The iuſticer ſæth one man offering enboſt workemanſhipp like fire and Angels of golde. The ſouldiar fighteth commonly man to mā. The iuſticer is inuaded ſometimes at once w̄ no leſſe thē twenty men. And wheras the iuſticer and ſouldiar (ſith we all profeſſe Chriſt) directe their Actions to eternity, to euerlaſtingneſſe, to that bleſſed and endleſſe felicity, and that the iuſticer is aſſaulted although after an other manner, as egerly of his enemy in the chamber, as the ſouldiar prouoked to fight in the fielde with his deadly foe (I ſpeake not here of a bodely death, but of a death whereunto bodye and ſoule through offence is ſubiect) and that peace is to be preferred before warres, for which we dayly pray, the officers and magiſtrates in peace, and therefore the iuſticer their chiefe and principall, ſhall haue the ſecond place in this commonwealth: as one that will not harken to corruption, much leſſe ſuffer his minde to be abuſed and defiled

with

with bribery. For woe, woe, may that cõmonwealth crie, if they which ſitt in iudgement will be by any maner of entiſementes allured and wonne from the ſweete and ſacred countenaunce of iuſtice. In conſideration whereof, this realme of England is in my opinion in this poynt thrise happy and bleſſed.

Gate. Verely I thinke no leſſe, if the Lawyers of this Realme for the moſt part with theyr companies, did as well imitate the vertue and ſincere dealing, as they daylye beholde the grauity of the iudges of this land: their order ſhould not at this preſent be ſubiect to a deſerued diſgrace: ſuch rebuke, ſuch reproch, ſhould not follow thoſe fellowſhippes, and houſes of courte, where gentlemen deſcended of noble Parentage, liue, and ſuppoſe themſelues to trace the ſteppes of honor and worſhipp.

Blandy. What ſay you?

Gate. I ſpeake not againſt the law, for without it no kingdome can ſtand. The good and well minded Lawyer I greatly reuerence. The young Gentlemen which come thither either to ſtudy the law, or to approue what exercyſe and condition of life may beſt fitt theyr noble natures, I highly commend: wiſhing my ſelfe as able to perſwade the the beſt, as they are of a good inclination tractable. The rẽnant which retayne no good thing, I would (with all lowly duety and ſubmiſſion to the ſtate I ſpeake it) were well imployed.

Blandy. Are any of this profeſſion idle and vnoccupyed.

Gate. It were better they were idle, then ſo ocupied.

Blandy. Is it poſſible?

Gate. This is the blowing billow; you in your bodye proportioned ſpake of before, which deformeth all other parts: This is ỹ mortiferous & deadly worme, which hath almoſt with his eger and perpetuall gnawing and biting, worne the legges to the bone. This is the impoſtumation, which if it be not in time pricked, will with his ſtincking contagiõ

poiſon all. This order is the nurſe & mother of thoſe mates, which at their ſeaſons ſtyre hither and thither to moue brawles. It is a worlde to beholde, what new and ſtraunge natures they haue clapt on, how they tranſforme them ſelues. There, where there is no hope of gayne, he ſtādeth as he thinketh gaylye, but yet (as he is) a counterfaite, loking to be worſhipped, and will not ſtick (ſo vnmanerly a puppye he is) to take the vpper place of right good gentlemen. Here, the ſame man hoping to gayne of a poore and ſimple clowne of the Countrye foretye pence, is become his ſlaue and drudge. *O that Georgias Leontinus did lyue in ſome Engliſh mans hart and ſtomack: who reprouing the rulers of Lariſſa becauſe they had receaued into the company of pleaders any kinde of people, was wont to ſay: that euen as plaſterers of any kynde of ſtuffe, would make Morter, or any thing of lyke ſort: So there were ſo conning craftſmē in Lariſſa, which of any condition and kinde of men would make a Lawyar.* Cicero the moſt famous orator and learned in the lawes that euer Rome nouriſht (whē they brake their liſts and lymits & grewe diſordered) nippeth moſt wiſely thoſe of his owne order, in this māner. Proueniūt nobis oratores noui, ſtulti adoleſcētuli. So that I pray God moſt hartely, it fareth not with vs the inhabitants of this noble Iland, as it did after the forewarnings and ſhewes of theſe two (not ſo faythfull to their Countrye, as inſeane in the ſtate of their Commonwealth) with the people of Larilla and the Citizens of Rome. For not long after, theſe people and florifhing Citties, fell downe headlong to the ground. For how was it poſſible, that the ſtate of thoſe Empires could long ſtand ſtedfaſt, when the chiefe and principall pillers that ſhould ſuſteyne the waight and burthen of ſo huge, ſo high, ſo honorable and ample a gouernement, became rotten. Which ruine and ouerthrowe of the whole Commonwealth appeared then, not ſo much by decayed houſes which were aunciēt & of great nobility, as by erecting mā-

nors

noꝛs where dyꝛt and dong was found. *In conſideration whereof, I let to ſpeake of the hills and mountaynes rayſed, lands and poſſeſſions purchaſed, aboundance of wealth gathered and forſt together by men in our nation, neither wiſe, nor learned, politike, nor prudent, temperate, liberall, nor pitifull.*

Blandy. Is it not a poynt and chiefe poynt (thinke you) of great pollicye and wiſedome, to aduaunce our ſtock and family? Is it not in the opinion of moſt men a happy thing to be rich? doe not all men delight in, and therefoꝛe deſire a fayꝛe, large and beautifull houſe? To be Loꝛd of many Mannoꝛs, to receaue many reuencwes, doth it not ingender great fauour, bring much woꝛſhipp and reuerence?

Gate. If you folowe herein the iudgement of the multitude I aſſent. If you forgett their blinde and groſſe Imaginations, and cleaue to the aſſured and vndeceaueable directions of wiſe men, you ſhall briefely vnderſtand, what is ſæmely in, and beſt becommeth a Lawyar. Where the the minde is ſtyꝛred with a deſier to be aduaunced, and to rayſe his name and bloud, frō a meane to a higher degrée, there is the minde ſo vexed with diuerſitye, that at length it yeldeth to ſome great and greuous extremitye. But whē the minde is taught, that the chiefe and ſoueraigne good reſteth in an honeſt and vertuous lyfe, there are the cogitations calme and ſwéete, there content holdeth deſier reſtrayned from any ambitious affection. This man that is thus affected, ſéeketh altogether to pleaſe and inrich his minde, pꝛouideth foꝛ no moꝛe then will ſuffiſe nature, holdeth it a perilous thing to be rich, and is aſſuredly perſwaded, that aboundance and flowing of woꝛldly wealth, rather hindereth then helpeth, rather plucketh downe then erecteth the courage and aſpiring minde of a noble nature. The Iuſticer therefoꝛe and Lawiar which is the right hand of a Pꝛince ought (if he purpoſe to kæpe the ſtate & condition of his lyfe cleare and vnſteyned) to lyue in the contemplatiō of iuſtice, fœde and nouriſh his minde with

the loue of vertue : thinking it a thing farr vnfitt for his high calling to be deemed in his desiers a Marchaunt, in his order and course of lyfe, an artificer. The Souldiar, who hath the third place in this Cõmonwealth (of whose lyfe, nature, and propertye we purpose presently to treate of) yeldeth the desire of riches to the Marchaunt: deming it for his condition of lyfe and profession, a foule matter to be addicted to such trash, dyrt, and pelfe.

Blandy. Syr, you haue spoken so truely of the lyfe and condition of a Lawyer, that I thinke the good and better part of the professors of the law, will yelde you, (not without your desart) a good opinion, so farre is it vnlikely, that any other will cõceaue office. I stand now attẽtiue to heare your discourse of a Souldiar, in which kinde of lyfe, you, euen from your græne and tender yeares, haue bene trayned, and therefore may learne me the more readily, what is in him most decent and chiefly required.

Gate. In this case I thinke it most expedient and necessarye, I sort a Souldiar first into his diuersitye, or rather braunches, which knowen, you shall more playnely vnderstand what he is. All these therefore are conteyned within the name of a Souldiar. The Generall, high Martiall with his Prouostes, Serieant generall, Serieant of a regiment, Corownell, Captayne, Liuetenent, Auncient, Serieant of a Company, Corporall, gentleman in a company or of the Rounde, Launce passado: these are speciall, the other that remaine, priuate or commõ Souldiars. The Profession as well of the cõmon, as priuate Souldiar is honorable, which resteth in the maintenaunce to death, of a good and rightfull cause: the condition no lesse paynefull then full of perill, the quality, cleane, diligent, duetifull, delighting rather in braue furniture and glittering armor, then in deynty dyet, womanlyke wantonnes, and bayne pleasures. It is fitt he be not onely skilfull in the weapon he vseth, but also in any other that his strength

will

will geue him to handle and winne at his pleaſure and cõ maundement. It is alſo to be required he hath the ſkill and qualitye of Swimming, lykewiſe in Marching, turning, retyring, fighting to obſerue the order by his Captayne preſcribed: Such a one may be called a good trayned ſouldiar, and if he be ignorannt hereof, although he hath bene twentye yeares in ỹ warres, I accompte him not worthy the name of a Souldiar. Finally the onely & chiefe grace, that beautifieth the minde of a Souldiar, is the cõtempt of Spoyle, and refuſall of riches. For the corrupt opinion of wealth and pleaſures, are the enemies of verue, the allurements not to ſo fond, as wicked endenors.

Blandy. You haue not vnſkilfully deliuered your opinion of a Souldiar in generall. Now, if you would briefely ſet downe the duety that belongeth to euery ſeuerall officer, you ſhould highly pleaſure me. what is therefore to be deſired in a Generall of an Armye?

Gate. A Generall ought firſt and chiefely behold the Maieſtye of God, and cauſe therefore his true Religion in his Armye to be had in due reuerence: in ſuch ſort, that his Souldiars may perceaue he is in deede Religious. And lett him by all meanes cauſe the Prieſtes and Miniſters of his holy will and teſtament, in his Armye to retayne their dignitye; and to be eſteemed and reuerenced of his Souldiars. For if the very Paynims by due obſeruations of their fayned Religion, did kepe their Armies in marueilous obedience and order: how much more ſhall true Religion, deliuered from our Lord and Sauiour, preuaile a Generall, and Armye that loueth him, to the atchieuing great and miraculous victories. Alſo the Generall ought to be modeſt, prudent, and temperate, geuen to no ryot and exceſſe, neither miſerably bent to filthy lucre. It ſtãdeth greatly on him to auoyd the name of a vaunter: which is ſeene in this, that he doe not vendicate to himſelfe alone the prayſe of good ſucceſſe: but do impute the ſame firſt to

God. Secondly to his Captaynes. Thirdly to his Souldiars: Fartherinore it behoueth a Generall to be a noble Gentleman, trayned vp in thoſe ſciences, through the knowledge whereof, he ſhall ſoner attayne that perfection, which in a Generall is nedefull. Laſtly, for that I ſtudy herein breuitye, moued thereunto, through great and waighty occaſions, a Generall muſt be religious, temperate, ſober, wiſe, valiant, liberall, curteous, Eloquent, & of good fame and reputation.

Blandy. What haue you to ſay of the hygh Martiall.

Gate. The duety of the high martiall is as great in a Campe, as the office of a iuſticer in peaceable and ciuile gouernement. To him appertayneth the true adminiſtration of iuſtice, the hearing and determining of controuerſies, & the punithing of diſorders. And therefore as he ought of himſelfe to be a man, both graue, wiſe, learned, and thorowly well experienced in martiall affayres: ſo is it alſo conuenient for him to haue about him men of iudgement, ſkilfull in military diſcipline, and lawes of a Campe, redily to reſolue of euery queſtion, according to equity and iuſtice. This belõgeth next & immediately (as part of his principal charge) to ỹ high martiall, that he receiue the names and numbers of all the Corownets of horſe, and companies of fotemen that are in the Armye: he muſt alſo learnedly proportion and caſt, what ſcope of grounde will ſuffice to encampe them with all theyr prouiſion, Carriadges, & Munition. The high Martiall muſt aſſigne euery battaile his conuoy, and guide, or two, to bring them moſt eaſye wayes.

Blandy. Proceed (I pray you) to the Serieaunt Generall, or Maior, & Serieaunt of a Regiment.

Gate. This Officer ought to be a man of great courage and well experienced, that he be not diſmayd with the terror of the enemies preſence. For the moſt part of all hys actiõs are to be exployted euen in the face of the enemy: he

ought

ought to be a man therefore of liuely ſpirite, and quicke inuention, that he may ſoddenly perceiue, and quickely conceiue the nature of the ſcituation, and order of the Enemies aray, altering and diſpoſing accordingly of his owne. His duty is to attend the Lord high martiall, or Lieuetenant Generall to receiue direction in what ſort they? pleaſure is, the Army that day ſhall march, he ought to haue a rolle of all the bandes, and in euery band, what number of ſhort weapons, what Pikes, and what ſhot, and the ſame to haue alway about him: that if any want, he may admoniſh the Muſter Mayſter and Treaſurer thereof, to the end there be according to the want, a fit and conuenient ſupply. To this Officer it appertayneth ſo to ranck his ſouldiars, that the beſt armed inpale the reſt, and that the forte and flankes of his battayles be armed with pikes, the Enſignes well garded with halberdes, the tayle well encloſed with ꝧ Cariages, winges of ſhot on eyther ſide, and thoſe winges more or leſſe, accordingly as the place is larger and ſtraighter, ſtrōger or weaker, on the one or on ꝧ other ſide. Thoſe winges repreſent the flankers in fortification and ought as orderly to flancke and ſkoure before the face of the battayle as bulwarkes do the Curtayne of a Towne or fort.

Blandy. Proceede now I pray you to the office and duty of a Corownell.

Gate. It appertayneth chiefly to a Corownell after the Prince hath elected him, to make a good and ſinguler choiſe of his Captaynes and Officers, that they may the better and more readely take good order for the good execution of any ſeruice. It is moſt requiſite he hath nere vnto his perſō certayne wiſe, expert, and valiant Gentlemen, that be able both quickely to conceiue, and plainely and ſenſibly to vtter the cauſe of any new accident, or thing whatſoeuer, that he ſhall ſée. It behoueth him to take great héed, leaſt the ſouldiars in his Regiment be diſcouraged for want of neceſſary prouiſion, but in ſuch ſort be prouided for, that the ſoul-

ars may growe into a liking of their Captaynes. It shalbe an honorable part in a Corownell sometime to lend of his owne to his Captaynes, that they may in like maner ayde, and binde therefore their souldiars to them in theyr wants and extremitye. And above all other thinges, let a Corownell take heed that he be not noted to be a piller of the souldiars, or to play the Marchaunt making his gayne upon them: and as it behoueth him to cleare himselfe alwayes by the contrary action, of so foule & dishonorable a crime, so it standes him greatly on, that his Captaynes be not infected with the like corruption. For there is nothing so repugnant to the honorable profession of a *Souldiar* in generall, and therefore much more of a Captayne, greater of a Corownell, as to be noted miserable.

Blandy. What you haue sayd, no man with reason or knowledge can withstand: I desire now to be instructed of the duty of a Caprayne, and his Lieuetenaunt.

Gate. This deepe and principall consideration ought to be in a Captayne, that a charge of the lines of men is to him committed, so that if any quayle under his conduct, either by rashnes or by want of knowledge, he is to render accompt thereof before ỹ great Judge. He ought not to be couetous or niggardly, neuer to keepe backe his souldiars pay, but by all meanes possible to procure them theyr pay, and to his hability rewarding them ouer and above: for by that meanes he gayneth honor, and lincketh them fast and assured to him in any doubtfull perilous seruice. A Lieuetenant also is an office of credit and reputation: but in the absence of his Captaine farr greater and deeper. In all factions or questions among the *Souldiars*, it behoueth him to be neutre, working most louingly pacification. It appertayneth to him to ouersee the Serieantes and Corporalls, that they doe theyr duetye, and oftentimes to ayde them with his owne person. He is to vse most frendly and brotherly his Auncient, he should be a man able to speake

well

well and ſenſibly, and ſtudy by courteſy rather thē by ſeue-
ritye to frame aright, croked and peruerſe mindes. It be-
houeth the Liuetenant, much moze therefoze the Captaine
to be continually Armed, as well when no perill is feared,
as in tyme of daunger, to geue example to the reſt of the
Souldiars, that they may not thinke their Armoz burt-
henous, but by vſe to make it as familiar to them, as their
clothes, ſhyzt, and ſkinne.

Blandy. If you will in lyke manner declare, what belon-
geth to an Auncient, Serieant of a company, and Cor-
porall, you ſhall finiſhe a good and pzofitable labor.

Gate. The Auncient, and Enſigne bearer, ought to be a
man of good accompt, honeſt, and vertuous, that the Cap-
tayne may repoſe the rather moze credite and affiance in
him: he ought to behaue himſelfe wiſely, diſcretely, and
ſoberly, that he be therefoze moze loued of the Souldiars:
conſidering thereby, ỹ not onely his owne perſon ſhall be
in moze ſafetye, when he attempteth perilous exploytes,
but alſo the whole ſeruice moze brauely and honozably ex-
ployted: foz the value and vertue of the Auncient ſetteth
fozth the vertue, and valour of the Captayne and whole
Company. The Serieaunt of a Company ought to be a
man choſen of quick ſpirite and actiue bodye: to the end he
be not ſtaggering and aſtonyed vpon new accidents, but
pzompt and readye on a ſoddayne, to doe that to him ap-
pertayneth. His duetye reſteth greatly, in ozdering and
ranching his Company, aſſigning to each Souldiar his
due place, cutting of bzaules, and all manner of conten-
tion. The Corporall is a degrée aboue the pziuate Sould-
iar, and therefoze he ſhould paſſe and ſurmount his inferi-
ours in witt, diſcretion, and diligence. The Corporall
ought to kéepe continuall company with his little troupe,
committed to his charge, to lodge with them, and pzouide
foz their want, and to inſtruct them how to handle and vſe
the weapon they carry. He ought to remember perfectly,

how euery one is armed, and furniſhed, when he receaued them in charge, and to ſee that no part therof be ſpoyled, but be preſerued neate and trymme. Finally, the nature and qualitye of all good Souldiars is this, that they ſtand allwayes of their credite and reputation, accompting no loſſe of goods cõparable, to a diſhonorable foyle, to haue a great, high, and waighty reſpect of his charge, and to be no leſſe carefull and zealous thereof, then euery honeſt and honorable gentleman, ſhould take of his wife, familye, and children: In concluſion, to feare nothing ſo much (appeared it neuer ſo terrible to fleſhe and bloud) as infamy. Thus you haue heard my poore conceit & opiniõ, of a ſouldiar: alſo the duetyes of thoſe, who haue a ſuperiorytye in that profeſſion: deliuered I confeſſe, not ſo amply and in ſo comely manner, as the waightynes of the Argument would requier: but as the fiendernes of my ſkill, would permitt me in this diſcourſe to followe.

Blandy. Your treaty hitherto may counternaile well, both your prowes, and profeſſion. And whereas ſome other, grounded more in knowledge, could geue out a larger, and deeper drift, wheeunto you percaſe (if you were not shortly to be imployed otherwiſe) would to your power bend ỹ reach of your capacitye: yet theſe briefe ſpeaches may happely pleaſe, where heaped labors are found tyreſome and vnſeaſonable. Wherefore, conuert your penne I hartely pray you, to the diſplaying the braue and worthye actions done by our nation in Friſeland. Which performed, you ſhall diſcharge and accompliſhe our both deſiers.

Gate. Corownell Norris and his companyes, to ỹ number of xi. Enſignes of ſotemen, and one Cornet of horſemen ariued in Weſt Friſeland, at a towne called Counder the xi. of July, where he was ioyfully receaued by the Graue van Hollock, by whoſe commaundement and authoritye the Souldiars were Forraied on the Boares for their refreſhing, for the ſpace of two dayes. Wherebence being

being ſodenly called, we marched by night, and pitched in a place called Fornecloyſter neare to ỹ towne of Colleine: wherein were thræ Enſignes of Malecontentes, for the defence of that place, well and ſtrongly fortified.

Blandy. Before you enter farther into this matter, I pray you ſhewe me what are theſe Malecontentes, that trouble ſo much thoſe Countries?

Gate. It is a people that feareth neither God, nor man, cruell, bloudy, and beggarly, gathered together of the froth and ſcomme of many nations: In manners barbarous, in opinion Turquiſhe, hoping with a whott and earneſt indeuor to ſpoyle and ſpill all Chriſtian bloud.

Blandy. Is it poſſible we ſhould haue ſuch helhoundes ſo neare vs? Herein the mercye and louing kindenes of our heauenly Lord and Sauiour towardes vs, is to be magnified, and ſufferaunce towardes ſo curſed and peruerſe a generation to be marualled at. Procæde I pray you, in your taken in hand labor.

Gate. Theſe Malecontents, whereof I made mention before, being at the receipte of their pay, when aduertiſement was brought them, that the Engliſhe men were in Fornecloyſter, were ſtricken with ſuch a feare, that omitting their pay, toke their flight as it is written, no man folowing them. Vnto which Cloyſter our Engliſhmen arriued. The day folowing our people remoued, marching to Vpſlaught where fiue Enſignes of the enemy were ſtrongly incoucht, furniſhed with Munition and 3. ſmall peeces of Artillarye, ſeuered in two places. The Graue van Hollock ſent a drũme to moue them to yeld vp thoſe forts, without condition (ſauing their liues) to the vſe of the Prince of Orinye, & the States, which they vtterly refuſed to doe affirming their tenure to be plãted in ỹ right of ỹ Popes holynes, & the Countie De Lalyne. Whereunto the Graue replyed, that he would commend them ouer to the power and will of the Engliſhe Coronwell. Whereupon

vpon, the Coronell did beſett the places with his people ſo ſtraightly, that there was no way left for the enemy to eſcape. The Malecontents perceiuing themſelues ſo wrapt and inuironed, by ſuch as they feared would haue no compaſſion, ſent forth a Dromme to craue mercye. The Engliſhe men were then ſo sharpe ſett to deſtroy ſo beſtiſh a brode. Notwithſtanding, whoſe heate and rage Coronell Norris committed the cauſe to the will and pleaſure of the Graue, he permitted them to depart, their liues ſaued without Armes.

Blandy. Herein the ſteyed and reſolute wiſedome of Maiſter Norris deſeruеth as equally to be prayſed, as mercy in the Graue, as Pardon in ſo good and honorable a perſon.

Gate. On the nert day in the morning our people diſlodged, marching towardes Grounning, the chiefe and principall Cittye in Friſeland poſſeſſed of the Enemye: within thræ Engliſhe miles whereof, we were diſperſed into diuers villages thereaboutes, and ſo remained till the firſt day of Auguſt. About xi. of the clocke of the ſame day, the Enemye gaue vs a Larum: In this caſe, leaſt that the enemy might thinke their Larú to haue any maner wayes touched vs with a ſhiuer of feare, but rather with a flame of furye, Coronell Morgaine, an expert and olde Souldiar, a noble & valiant Captayne, accompaned with Captayne Saliſbury, Captayne Chatterton, Captaine Corne, Liuetennant Carie, and Liuetenant Forder: with other Gentlemen and Souldiars of proſe, to the number of 200 & more, went to diſcouer what that Larum was, w a purpoſe ẏ if ẏ Enemy were a thowſand, ſo that they were on foote, they ſhould know & feele ẏ force of Engliſhe bloud.

Blandy. Behold here true value comming from a courage, moſt ſtedfaſtly ſetled in reſolute mindes.

Gate. In concluſiõ we happened on their maine battayle: At what tyme Captayne Corne, a man alwaye little dreading the Enemies preſence, cried with a lowd voyce:

My Maiſters, and fellow Souldiars, my naturall and deare Countrymen, let vs now ſtand faſt, and geue yonder curſed company a Canuaſſado, for the honor of our Prince and Countrye. Let them vnderſtand by our ſtomaches, what minde and ſpirite remaineth in the reſt, and by that which is found in the reſt, to be loked for of all our nation. This little ſayd, a charge was geuen.

Blandy. Who can with wordes ſufficiently commend the courage of this Captayne, the loftines of his high and honorable minde? This Corne was not great of bodye, a very graine in compariſon, yet yelding aboundance of fine and white flower. This Corne ſmelled of no cockle, for that it grew, in ſo fertile, and fappie a ſoyle. Let all ſouldiars therefore, that will fede their mindes with the bread, which ſo noble Corne hath made, moulded and baken for them to eate, receaue him moſt worthely: in prayſe to preferre, in fidelitye to folow, in lyfe to imitate, in courage to commend, in prowes and true vertus deſeruedly to loue, honor, and reuerence. Now I pray you ſay on, Gate. The Skirmiſh on both ſides waxed great, whott, and violent. The egernes of our men, wrought the confuſion of as many as were then ſlayne. For if they had in tyme retyred, we had grieued greatly the Enemy, without the loſſe of one man. For at the ſame preſent, we loſt many a proper Souldiar and tall gentleman. The principall whereof, was Captayne Corne, Liuetenant Carie, Meiſter Browne, ſometimes a towardly and earneſt ſtudent of the Lawes in Lincoles Inne.

Blandy. Is this the Corne you ſpake of before?

Gate. The very ſame.

Blandy. I would her maieſty our moſt gracious Quéene and gouernour had all the empty barnes in England at this preſent, and voyde houſes full of ſuche Corne, as he was.

Gate. I do wiſh no leſſe.

Blandy. What of Lieuetenaunt Cary?

Gate. Cary approued in himselfe euery way to come of a gentle and noble race, he had to his manlynesse, ioyned a singuler myldenesse and curtesy.

Blandy. What of Browne?

Gate. The lacke of experience was not in him so much lamentable, as value, fiercenesse, and courage laudable.

Blandy. Were there slayne onely these at that present?

Gate. There were other in that conflicte consumed whose prowes and stoutnesse of right are prayseworthy.

Blandy. Can you name them?

Gate. Some I know right wel, whose names were these, Williams, Snow, both bearing the office of a Corporall, Waller, a gentleman of the rounde, Brogdayne a priuate but a stout and courageous souldiar, one also I call to memory besides, a man ꝑ deserued greatly & would (if like had lasted) haue proued an expert souldiar, his name was Samuell Greene, with many moe, whose prowes I commẽd to those, to whome they? proper names and peculiar natures are knowne as well, as to vs they? singuler manhood and rare vertue,

Blandy. What became of the enemy? was not his body in any part and member wounded?

Gate. Yes most deeply as you shall presently vnderstãd. For? one halfe howre after this hoate and bloudy bickeryng we being retyred, immediately Roger Williams Captaine of the English horsemen, finding here and there dead carcases couering the playne, part of whose Coates and priuye marckes gaue him to thinke they were of his nation, specially seing the enemy neare vnto him, withdrew his Cornowẽt of horsemẽ vnder the nuke of a mountayne, vttering briefly this maner of language. Gentlemen and fellow souldiars, we shall presently proue the fauour of fortune. Our lõg desire hath bene to see the face of the enemy. My deare and louing countrey men behold now where the

body

body is. It is farr more honorable for vs to charge them in this maner, then scattered, straggeling, or in Ambush and Troupe, let this liuely sight of dead bodyes, let fresh bloud newly spilt, stirr and pricke you forwardes, let desire of reuenge and victory, lift vp your mindes, confyrme your courage in my valor and constancy: which (by that sunne that shineth and his gouernour I sweare) shall not shrinke and quaile in this purpose intended. This sayd, he himselfe first with the rest of his gentlemen charged, and recharged to the great losse of the enemy. He in that conflict slew one hundred of the enemies folckes: Wonne two Enlignes, brought away twenty seruiceable horses. Who comming the next morning to the Campe was ioyfully receiued of the General, Corownelles, Captaynes and Souldiars.

Blandy. His desert required no lesse, if his exployte be well examined: wherein I know not whether I may commend more his hardinesse and value, (which hath bene alwayes throughly approued) or happ and vertue, which in a leader is as highly priced, as necessarily respected. For as it auayleth greatly an Armie to haue a happy Generall so it incourageth not a litle any company on horse, or foote to be guided and lead by a fortunate commaunder, whiche commeth not (as some thinke) by chaunce and of no certayne and principall cause, but rather (as I suppose) of a suddayne and secret instinct and notice, that some man hath aboue another: in perill to escape, in place to pursue, in necessity to stand fast, in doubt to be quickly and prudētly resolued, all which procede of a proper and priuy circumspection of minde, which rare and excellent condition and quality I yelde to this Captayne.

Gate. You haue yelded to him no more then he may by due challenge.

Blandy. Whereas Captayne Williams gaue the Enemy a sore and sharpe blow (wherein his true value eminently appeared) there were other also no doubt, which did winne

at that preſent if not the like, yet great prayſe and honor: in ſo much I verely think the meaneſt man, knowne leaſt for his triall and proofe, could not then but deſerue well. Among echone Captayne Carelell now Serieant maior of the Engliſh Regiment, Criſtopher Champernoone the Gitternebearer, Browne a gentleman experte in riding, George Strawbrudge, Thomas Smith, Brooke, Argell, Thomſon, Tutnor Lieuetenaunt before of a Company of fot mē were mounted brauely wᵭ many other. Theſe are to you well knowen, all whoſe priuate vertues as it is not in you to explayne, ſo if you will to your ability diſcloſe any one ſpeciall property wherein they doe excell, and may (if it pleaſe God) they ſafe returne, be therefore wel imployed to theyr Prince & countryes good, you ſhall by yelding thē a moyety of theyr deſert, awake other of theyr bloud & familiarity here in England that be a ſlæpe: and thereby happely winne them by all honorable meanes to ennoble theyr names with the like exploytes and aduētures. What chiefly note you worthy of prayſe in Captayne Carelell, what in Champernoone, what in Browne the Rider, what in Strawbrudge, what in the reſt?

Gate. Captayne Carelell now Serieant Maior in feature and limmes of body is ſomething inferior to Captain Corne when he liued in proportion of minde, if you reſpect therein prowes, equall: if pollicy, attayned by learning and ſtudy, his ſuperior farre. Theſe two principall giftes of a noble minde are in this Carelel beautified with other two in kinde and nature not ſo excellent, yet moſt fit and neceſſary to be reſident there, where true nobility pleaſeth to harbour.

Blandy. What are thoſe?

Gate. Affability & liberality. Champernoone hath his value: more Græne, yet likely to be ripe and proue gœd fruit. Browne according to his name is more then Græne, hardened through the proofe of many perilous attempt, whoſe

value

value, courage and fury, the enemy in this conflict felt, through theyr fall and flight. Strawbrudge is a man of singuler vertue and stoutnesse, Doylye, Smith, Argell, Brooke, Thóson with ỳ rest deserue highly to be praysed.

Blandy. Shew (I pray you farther) your purpose intended.

Gate. After which conflict the Malecontentes could neuer abide to encounter with ỳ English companyes, sending to Graue van Hollocke then Generall of the Army this pretty iest: Dismisse English broode with theyr great Ruffes, we care not a pinne for all thy Muffes. The malecontẽts therefore wandered through feare of English force as Pilgrims in theyr owne country hither and thither, according as they were informed by theyr spyes where the English Regiment lay: promising many times to fight with vs, meaning nothing lesse, as the effect did proue. In meane season Mayster Norris was made Generall of the whole Army, not without his great desert and triall of honor, by whose vertue and pollicy the enemy of late hath bene so plagued, that almost it is incredible to tell.

Blandy. I pray you vtter briefly the trueth thereof.

Gate. On Sonday before Christmas last past 4. hundred fifty and foure Malecontents were slayne by the Englishe nation, at *Swarfe Sluce* in the west partes of Friseland, onely, with the losse of one Captayne named Elles ¢ three other priuate souldiars. The glory of which ouerthrow and victory is chiefly to be geuen to God, the honor to M. Norris and his Captaynes, the prayse and commendation to his officers and souldiars. In consideration whereof, I call to minde a prouerbe not so olde as true: As the king is so is his people: which I may most fitly ¢ truely apply to M. Norris now Generall of the Armye of the States in Friselãd. As the Generall is, so are his Captaynes Lieuetenauntes, officers and souldiars. For where the desire of true honor, ¢ glory is in the Generall imprinted, there the

Captaynes, officers, and ſouldiars, by a naturall loue and inclination that the beſt mindes are ſtirred therewith, are much more ſet on fire and enkindeled.

So that whereas this noble gentleman, hath by his valiant actes, proued himſelfe to be a fountayne of fame, a welſpring of vertue, a riuer of royaltye, it cannot be, but that his people become pœreleſſe, noble, and magnificent. For where the Generall fœdeth his minde, with high and honorable cauſes, and ſtandes therein reſolute, there his Captaynes and Souldiars are preſt to all manner of attemptes, be they neuer ſo difficult: And where ſuch Captaynes are preſt, there are atchiued feates more wonderfull, then reaſonable. And to ſpeake ſomething of our Nation, and eſpecially, of the ſmall and litle troupe vnder Maiſter Morris, it is incredible to thinke and report how their vertue doubleth the worthynes of other Nations. For as their leaders, and commaunders excell in witt, prowes, and value: ſo haue they them in more loue, reuerence, and admiration. For this may be truely ſayd of our Countrymen: that euen the rude multitude, doe loue their rulers, and ſuperiors, according to their vertues, and magnanimitye, that they ſée in them. No people in the world more faythfull, more affectionate, then are the Engliſh Nation, if they be reteyned accordingly: neither are they euercome a whitt with the helliſh furies, and brutiſh crueltyes, that doe generally poſſeſſe all other Nations in the world. For, it is naturally geuẽ to the right Engliſhman, to content himſelfe with the victory, and to take pittye on the vanquiſhed. And where this vertue of commiſeration and mercye dwelleth, there alſo dwelleth naturally hardynes & prowes. For it is an infallible rule, that where feare is, there is alſo crueltye. So that I conclude of this principle: ſith our Nation doth excell other in loue, gentlenes, courteſie, placabilitye and mercye, they alſo are to be preferred before the ſtraunger in true value, hardynes,

courage,

courage, prowes, and magnanimitye.

Blandy. The ouerthrowe you speake of, was great: the prayses and honor you haue geuen to Maister Norris is such, that he may in right challenge them. The commendation of our Countrye, you haue most firmely grounded on a sure rock of reason. And whereas you haue made mẽtion of the Generall, touching his small and litle troupe, to finish this worke, in my opinion shall fitt you best, to geue all Gentlemen, and Souldiars of our Nation a farewell, who to winne their Prince and Countrye honor, feare no force, dread no daunger and terror of the Enemy. The number whereof, when I call to minde, I cannot forget Maister Iohn Seintleger: whose value and prowes ioyned with a princely humanitye and curtesie, my penn cannot deseruedly describe.

Gate. You haue I assure you, named a Gentleman: whose valor matcheth with the vertue of the best of our nation, that serue in the Nether Landes, although he be not a lyke preferred of the Prince there: But no doubt if he indure those seruices he cannot but beare a principall office, and that right worthelye in the field. His carefull payne in all exploytes, his equall labors in the tyresome March, his dreadles attemptes in any perilous aduenture haue bene such, so open, and manifest, that not onely his Countrymen, but Souldiars of other nations, yelded him as his owne right, emong them vnknowen, a superiorite. All which, Captayne Morris (a man of great experience and knowledge in feates of warre) can witnes. And whereas you haue occasioned me to speake something of Maister Seintleger (whome in this maner, I commend and commit to good fortune) you haue minded me of a Gentleman, who if he were no Gentleman by byrth and lynage, as he is well borne, & of gentle blood, yet he hath layed for his name perpetually a foundatiõ, of high, and true Nobilitie.

Blandy. What is his name?

Gate. Rowland Yorke.

Blandy. The fame of his wiſedome, and deepe aduiſe hath made me more inflamed with his perſon, then any former and priuate knowledge.

Gate. What is the report of him?

Blan. He is, ſayth all that know the man (which cannot be fewe in number) bolde of courage, prouident in direction, induſtrious in labour, and quick in execution.

Gate. What can be more deſired in a Generall of an Armye?

Blandy. I referr that to the iudgement of other, but this I may well ſay, that theſe are the moſt principall poyntes which are to be required in a Gouernour. What think you of the other Captaynes of our Nation?

Gate. I finde Captayne Gaynſford forward in the field, prudent, liberall, and full of pollicye. Captayne Salliſbury ſufficient, Captayne Byſhopp ſure and ſtedfaſt, Captayne Richardes a proper and tall Souldiar, Captayne Bowes moſt ſufficient.

Blandy. What of Liuetenaunt *Senis*? Liuetenant Forder, Liuetenant Fewilliams, Liuetenant Burley, Liuetenant Gittens, Liuetenant Haruye, Liuetenant Kelly?

Gate. Senis is expert, paynefull, louing, and courteous. Forder, valiant and fortunate, Fewilliams redie, and reſolute, Burley hautye, Gittens ſtoute, Haruie hardye, Kelly well approued.

Blandy. What of Auncient Manning? Auncient Marchant, Auncient Ling, Auncient Maſkrall, Auncient Bines.

Gate. All theſe are through long triall and experience ripe, moſt fitt to doe their countrye ſeruice.

Blandy. What thinke you of Dorrell, Leye, and Louelace.

Gate. Dorrell hath well deſerued, Leye, if you loke into him throughly, may be iudged a man moſt fitt to take a charge. Louelace is not behinde the beſt of his order. which

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are accompted of.

Blandy. What of Knight, Baker, Cranmer, Coplwydge, Gray, Salliſburies both?

Gate. Knight, for his manlynes and actiuitye, for his ſtrength and knowledge in eucry weapon that belonges to a tall and expert Souldiar, may garde in peace and warre the Maieſtye of an Emperor. The other haue by their deſartes wonne fame and glorye.

Blandy. What of Smith, Diwen, Padmore, Shepheard, Simmes, Rogers, Welch, with fiue hundred mor?

Gate. Good, and well trayned Souldiars, all which, ſo conſtant is their courage, ſo rare and reſolute their mindes, ſo flaming their fayth and fidelitye, long ſithens bowed and conſecrated to theyr prince and Countrey, that for her maieſties ſaketye, honor and ſecuritye, they will at once moſt readily and willingly aduenture with Vliſſes his wandringes, and doubtfull viages, fire hundred ſhippwrackes, the great gloſe, and ſwallowing ſourge of Caribdis, the roaring of Silla, the daunger in auoyding the Antiphates, the greuous conflict which he had with Polephemus: fill vp with Curtius the gaping and daungerous breach: Performe in action, pouerty, lacke, and perill, although percaſe not with the like happy happe with Drake the vnacquaynted paſſage and ſteepe downe ſtraightes of Maielan.

Blandy. More perfection in any people cannot be required. Wherfore I commend them all to good happ wiſhing them (as naturall loue bindes me) a ſafe and proſperous return hither agayne, if not, that fruit and ſucceſſe of life which belonges vnto theſe mindes which retayne true and perfect Nobility.

Gate. It appeareth therefore by your diſcourſe that in a perfect commonwealth one chiefly ſhould rule and ſitt in the place of maieſty, other (choſen eſpecially for theyr vertue, iuſtice, prudence and pollicy) occupy a place of honour, by whoſe wiſedome and pollicy the multitude ſhould be

gouerned: other some, for theyr skill and vertue in warlike practises be aduaũced to high degrée. Now I thinke it most fit you speake of the Marchaunt, artificer, and Tiller of the ground.

Blandy. When I consider with my selfe, how requisite and necessary it is, that men should differ in degree and dignity, and that inumerable artes and sciences haue bene deuised to mayntayne the common society of men, and no one may excell in all, and few at any time may attayne the best: I can no lesse maruayle at, then commend the deuine decree of nature, whose prouidence hath wrought and appoynted the varietyes of wittes, dispositions, & qualityes. Socrates in his booke intituled Phedro calleth this excellency of nature, the golde of the Gods, wherby he is induced to think that they whose mindes are of so rare and fine a making, are vnto them allyed and fitte of all other to be placed on the earth in the Throne of Maiesty. Dame nature therefore the mother of all thinges hath placed in the world principally such in the highest Roomes: of which order are kings and Princes. Other some she hath not framed in such perfect wise, for the clearnesse and shining glory of vertue and nobility: yet she hath imparted vnto them a most sharp wit and ready capacity, greate value and singuler prouidẽce. Herehẽce the iusticer and souldiar springeth, of which thrée lofty and stately partes it is already discoursed. On other she hath bestowed a mind and courage, that for the magnificence of theyr prince, weale of theyr countrey, honor of theyr City, estimation and creditt of theyr owne priuate familyes, will, by land, be the perill neuer so great, by sea, be the daũger neuer so déepe and difficult, with the hassard of vnknowen goods & déepe expence of a rich pursse, aduenture straũge and vntried vioges. Herehence ẏ famous companies of aduenturing Marchauntes floweth, which are the Princes of all other which buy and sell wares. Other she hath made more simple of vnderstanding, more colde

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of courage, and therefore iuſtly hath appoynted vnto them, to toyle in ſeruile artes, of which ſort are they, whome we terme artificers, men of occupation, Tillers of the grounde with theyr helpers, poore, ſimple, and labourſome men.

Gate. What you haue ſayd hitherto of theſe thre partes I can in no wiſe diſcommend.

Blandy. May not theſe ſuffice?

Gate. I am not vnacquaynted with your accuſtomed floriſhes, I know and am aſſuredly perſwaded, you can if you will and pleaſe deliuer more of this matter.

Blandy. Will you that I write more then I haue ſpoken? Would you me attempt the commendation of theyr ſtate? If ſo, I ſhall hardly auoyd the ſuſpitiõ of feare, or flattery: acknowledging notwithſtanding how vnable a man I am to yelde to the good and vertuous Marchaũt the true guerdon of his due deſert. Would you me inſtruct them in theyr kinde of life? Should my pen pinch or improue their dayntie fare? Should I be ſo bolde, as to enter into theyr houſe-chappell, and mangle theyr to to much carued Imagery, nipp theyr ſofte nice nightbeds? I aſſure you it is not my part ſo to do. And albeit theſe (as ſome will) ſuperfluities of fend more others that want ſuch furniture, then in right turne to the Marchauntes rebuke, being bought and purchaſed with his paynefull & perillous trauayle: So no mã of wiſe and deepe iudgement ſhall be caried away from the good opinion of a Marchaunt, through the ſight of thoſe beautifull, pleaſing, and paſſing vanities. If the Plowman hath for a ſhort iorney at his ſeaſan his ſweete, if the laborſome man for his dayly toile his penny, if the ſhepheard for his carefull care his pipe: much more is it to be graunted to ỹ Marchaunt, whoſe endeuors are farre greater, whoſe trauaile more large, whoſe paines more perillous, & full of erpence, his choiſe and ſolace, his reſt and content at home, and in his priuate Family. All theſe pleaſures are to him graunted, if he performe what is in him required.

Gate. What is his ducty, and wherein chiefly doth it conſiſt?

Blandy. What I ſpeake is generall, and toucheth principally thoſe who haue wonne by any knde of fortune great wealth, & yet ſtriue moſt egerly to augment ẏ ſame. I could wiſh ſuch (as it becommeth Marchauntes indeed) to make their marte wiſely wᵭ ſtraungers in forraigne landes, & not to make a pray wyly of the wantes of Gentlemen in theyr owne countrye, what maketh the ſtate of any commonwealth more flouriſhing thē aboūdance? Then, what plague is found to the happyneſſe thereof more peſtiferous, then want & penury? If ſo, the procurers of the one are to be deteſted as much, as ẏ actors of ẏ other right worthely honored. And herein I pray you note, that the Marchaunt whatſoeuer, which harkeneth after the wants, phantaſies, ſpending humors of gentlemen of his owne countrey, and eſpecially of ſuch who do kēpe good and worſhipfull familyes, or of ſuch whoſe poſſeſſions through theyr Fathers vntimely death, are come vnto them in the rage and fury of youth, with an earneſt purpoſe and intention to chaunge launes for landes, gummy ſilcke for a ſweet and fat farme (abuſing herein notwithſtanding theyr owne calling) geue theyr Countrye to often moſt vnnaturally a dēepe and deadlye wound.

Gate. Verely I thinke no leſſe. Is there any of ſo vile and corrupt minde in England?

Blandy. I can accuſe none: But if there be any, and that my iudgemēt might be taken and accepted of, I would haue all ſuch ſeared in the forehead, with the marke, and figure of death: ſignifiyng therby, that whereas to this day there is no lawe made, for the inquiſition and puniſhing here on earth, of ſo fowle and vnſatiable deſiers, there hath bene from the beginning of the world, by the iuſt iudgement of God, appoynted a death in Hell: where ſuch malefactors ſhall burne, and be tormented with euerlaſting.

and

and vnquenchable fiers.

Gate. My buſines may not ſuffer me to ſtay long: Wherefore, proceede to the Artificer, and Tyller of the ground.

Blandy. All of one nature, are not indued with the ſelfe-ſame qualitye and vertue, neither is this difference to be noted in men onely: but in beaſtes, trees, and plantes. For trees which are of one kinde, ſpread not their braunches in lyke fayrenes, euery Stead doth not his Carrier with the lyke loftynes, neither is euery Lyon of lyke ſtrēgth. In all the workes of Nature, as I haue before declared, there is to be noted a varietye of value, diſpoſition, and qualitye: ſo that according to that diuerſitye, and inclination of nature wee ſee the oddes of labors, and ſtudye. Some therefore according to their ſkill, and reach, embrace a ſcience, which more ſtrengtheneth, and ſtayeth the weaker partes of a Commonweale, then other: in which place, I putt the Clothyer, other worke on gold and ſiluer, other worke on Iron, other till the ground, other in this, or that ſcience, beſtow their carefull paynes: all to the profitt and commoditye of their natiue Countrye. In conſideratiō of whoſe diuers diſpoſitions, in one kinde and nature, this I iudge moſt worthy to be reported, reade, and remembred: that Nature by diſpoſing our affections. ſo diuerſly, brought to paſſe moſt prouidently, that man, who of all other creatures was ordayned to maintayne a ſocietye, ſhould be thereunto forced of neceſſitye. For the trauayle of each man thus differing, yeldeth to other that which by his owne inſtructye, he could neuer attayne.

Gate. You haue generally made mention of many ſciences: emong them all, the knowledge and ſkill of clothing, ſeemeth moſt worthye to be diſputed of: for that it concerneth ỹ maintenaunce of thouſandes, whoſe good and proſperous ſtate, yeldeth to their Prince, in peace pleaſure, in warre, no ſmall ſupply of men, to withſtand the force and

furye of the Enemye.

Blandy. I aſſent moſt gladly, to your good and honeſt deſire, wiſhing my ſelfe as able, as willing, to vphold their ſtate now falling, if the Prince, & prouidence of the Peeres and and nobilitye of England doe not with their pitifull eyes, and tender commiſeration of ſo poore and approued condition of men, proppe vp, and eſtabliſh more ſtrongly thoſe thyghes, knees, and ioyntes of this Commonwealth.

Gate. Is the ſtate of Clothiers infeebled?

Blandy. Their ſtate is well nigh decayed, although they for the moſt part, retayne ſtill their due, and naturall intention of minde, which cauſeth thē to taſt of ſome hardynes themſelues, rather thē nombers of good & honeſt mē, (which cannot be otherwiſe relieue, thē by their firſt learned occupation) ſhould periſhe for want of ſuſtenaunce.

Gate. In this action I aſſure you, they deſerue much loue and reuerence. But how commeth it to paſſe, that men imployed in ſo good and honeſt trade of lyfe, ſhould want the guerdon of ſo long and well approued toyle and labor?

Blandy. If you would know that, I thinke it moſt fitt, you ſift, and ſearch the ground and matter of their ſcience.

Gate. What is that, they chiefely handle and worke on?

Blandy. Woll, Oyle, Ode, Madder, Gall, Ware, and many other thinges differing in nature, yet through the ſkill of ỹ workemā made one, all which, as they are not of one kinde, ſo are they not made, or ingendred in one place. Whoſe qualityes alſo differ greatly, and therefore, nædeth the labor of many men to worke them, to the Artificers drift, vſe, and knowledge. So that where there is a ſcience in a commonwealth that handleth ſo many thinges, to the workemāſhipp whereof men in number are required, and beſides where this faculty hath ſo long florished, being not ſtayned in any crime, that the Prince or commonwealth might conceiue griefe: I aſſure you (to ſpeake the very

trueth

trueth) the ouerthrow o
throw the body of a commo
that a body may ſtand without legge
ſcience into his braunches: that is, to the ſcience of
narrow & broad clothes: ſetting downe by due compariſons
theyr odds and peculiar difference. But for that I holde the
both of price, and that my poore and vnlearned penne may
litle preuayle them in this caſe, I refer them, and all other
cauſes whatſoeuer, to the Maieſty of God, whoſe vnſpeak-
able goodnes, vertue, & mercy I pray, ỹ (whereas it hath
pleaſed him, ỹ all mortall mẽ ſhould haue reaſõ, although
not ỹ like capacity, all a minde, although not of like vnder-
ſtãding, ỹ all ſhould liue, although not in this world, in the
like ſtate, place, degrée, and dignity) it would pleaſe his di-
uine maieſty to graunt vs all in diſpoſition ſo differing, a
mind not differing, in inclination ſo much altering, the Vn-
nity of his ſpirit, grace, and vertue: the inestimable excellẽ-
cy wherof, lyeth open (through earneſt and careful prayer)
as well to the poore man as Prince, to the ſimple, as Pru-
dent, to the weak, as mighty, to the man that hath ſcarſe to
nouriſh and fæd his hungry nature, as to him that aboun-
deth with all daynty and ſuperfluous fare. Who doth not
know how vile all theſe worldly thinges are, how mortall,
how trãſitory, how ful of error & contẽptible vanity? Who
doth not finde in himſelfe beholding ỹ vncertainty of riches
the wauering condition of honor and humayne glory, the
paynted ſhew of kinred and nobility, laſtly the counterfait
and deceitfull Image of ſwæt ſayd pleaſures, his minde &
and harts deſire to be ſatiſfied? If ſo, why ſhould we ſtriue
ſo egerly for thoſe thinges that worke our annoy and
perpetuall harme? If ſo, why ſhould we not ear-
neſtly purſue vertue which leadeth vs to the
life which ſhall euer endure?

FINIS.

the gentle and

vader.

THus haue you reade (my ſinguler & louing Friēd) a diſcourſe not truely with witt and learning poliſhed, in either of which, becauſe I labor of a great deſect, I am right hartely ſory: but yet meet and conuenient for thee to peruſe and know, whether thou be of a gentle or vngētle condition. I haue ſtudied herein more to profitt, then to pleaſe, wherefore if thou haſt ſought in the reading hereof, lippwiſedome, I haue fayled thee: If thy peculier or cōmōwealthes commodity, a profitt may happely ariſe hereof. My deſire is, that my good meaning be not conſtrued amiſſe, which if thou of thy ſinguler gentleneſſe and curteſy graunt, I haue obtayned the hier of my labor: and thereby, I ſhalbe incouraged to attempt the diſcourſe of ſome other matter hereafter for thy vſe, of greater waight and importance.

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